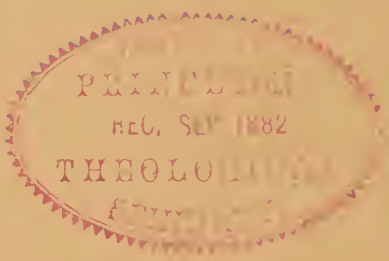

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CONTENTS.

Jan. No. 1.

Feb. No 2.

March, No. 3.

April, No. 4.

May, No. 5.

June, No. 6.

July, No. 7.

Aug. No. 8.

Sep. No. 9.

Oct. No. 10.

Nov. No. 11.

Dec. No. 12.

THE

CHINESE REPOSITORY.

VOL. XVIII.—SEPTEMBER, 1849.—No. 9.

ART. I. *Directions for the cultivation of Cotton. Translated from the Nung Ching Tsiuen-shú* 農政全書 *or Encyclopædia of Agriculture, Chap. XXXV. By* ***

[*Note.* The work from which these directions are taken is one of the most comprehensive treatises on agriculture possessed by the Chinese. It is divided into sixty chapters, each of them treating upon a particular subject, and illustrating it with drawings. The author was Sü Kwángki of the Ming dynasty, who lived in Shánghái. Almost the entire chapter is here given, with all its tautology and reiteration.]

SELECT rich ground for cultivating cotton, not that which is damp. When the earth gives out its moisture in the month of February, plough the soil very deep three times, and spread the earth evenly and thoroughly. Then make the dikes and beds, every bed being about eight *pú* (or 50 feet) long, and one *pú* broad, having a sloping face of half on the inner side, and half of it on the top. Do not dig up the earth again, but rake and harrow the beds smoothly twice, breaking open the earth, and heaping it on the top of the beds. About the end of April, select a fair day for sowing the seeds; the day previous, the beds and dikes being in order, water the ground three times; now wash the seeds thoroughly, and put them in the wet ground, covering them with a bason over night. Next day rub the seeds nicely with ashes, not too thick nor too thin, and then sow them on the watered beds, covering them about a finger with the earth previously heaped up, not watering it again at present.

In six or seven days, the shoots will spring up uniformly. Water them in dry weather, and hoe and weed out the beds clean. If the plants are growing too thick, transplant them, but not otherwise; so that there shall be two plants in each *pú* or pace, for if too close the fruit will not set. When the plants are two cubits high, break off

the middle or heart shoot, and also the leading stem of the branches when they are 20 inches long, for by this means, the plants will blossom, and the fruit set. Whenever the cotton appears ready to fall of itself, it is ripe; as it ripens, pluck the pods, and spread them on matting; expose them to the sun and dew, until the seeds are perfectly dry. Now take an iron rod as thick as your finger, two *chih* long and tapering at both ends like a baker's roller; and also prepare a frame of pear wood two inches thick, about 3 *chih* long and 6 inches broad. Lay the cotton seeds on the frame, and turn the iron bar over them; at every revolution, the seeds will fall on the boards beneath, leaving the pure cotton ready for spinning into cloth, or for quilting in garments, making a light and warm clothing.

Wáng Ching 王禎 says that cotton seeds should be sown about the commencement of the *kuh-yü* term (April 20th); and gathered as the cotton ripens in the *lih-tsiú* term (Aug. 8th). The flower is yellow like the Althea, its single root is straight; its excellence does not consist in its height and expanse, but in the branches and leaves being bushy and numerous. It does not sprout from the last year's roots, but the seeds must be annually sown; the seeds first gathered are not fully ripe, and those collected near the hoar-frosts are useless; the best are collected in the intervening season, and should be dried in the sun, and laid up with the cotton around them, drying them again when about to sow them, and then separating the kernels in the gin.

Hiuen Hú 玄扈 remarks, "that in rolling out cotton seeds during winter, and allowing the wind to penetrate to them, there is danger lest the oil get rancid; if they get damp, they will rot." I have heard old farmers say "that the cotton seeds for sowing should be rolled out in the winter season, and then dried in the sun; for in the autumnal and winter months, when nature is inactive, was the time to dry them, and not injure the germinating power; and during the spring, when they sprouted, they ought not to be put in the hot sun." There is reason in both these remarks. I think that in reference to rolling out the seeds in spring, the way is to choose out the best seeds at the autumn harvest, dry them thoroughly in the sun, put them in a high and dry spot; when required for sowing, dry them a little again before rolling in the gin, and they will not be injured. If the seeds be rolled out in autumn, they must be wrapped in hay and stored in a dry place where they will not suffer from winds or dampness. It is not advisable to purchase seed cotton in the spring, and clean it yourself

for sowing, lest it should have been injured and heated by the moisture gathered in keeping. Nor should you purchase the seeds cleaned, for they are likely to have been dried by fire and spoilt. I would recommend one rule, both respecting the cotton cleaned in winter or spring, and that stored for sale; which is, that when it is to be sowed, steep the seeds in water, and stir them about for fifteen minutes, when those gathered for many years, the empty, the fire-dried, the oily and rotten seeds, will all float; and the solid, uninjured seeds will sink, and are to be used for sowing. I would also add that seeds gathered this year should be steeped and rinsed, to separate the good from the bad. The shriveled seeds also sink, and therefore they must be taken out and rubbed between the fingers, when the shriveled will present a soft shell and a half developed kernel. The hard seeds are good. You need not think this method of selecting seeds is troublesome, for it is preferable. If you follow the common rule of sowing the seeds thickly, using a *tau* (or peck) for one *mau* of ground, it will be troublesome; but if you observe these rules, and sow the seeds 3½ feet apart, one *shing* (or gill) will be sufficient for a *mau* (or 6.6 of an acre) of ground.

Cotton was originally a product of all the countries along the southern ocean, and afterwards all the districts in Fuhkien had it, from whence it was introduced into Chehkiáng and Shensí, where it flourishes luxuriantly, and does not differ at all from the original stock. The more there is planted of it, the more advantage there will be. People are constantly saying that the climate and the soil are not adapted to it. According to the Encyclopædia of Agriculture, there are regions not well fitted for it, and people who are not careful in its cultivation; and also those who though diligent enough, yet do not understand the mode of raising it. This is doubtless true.

The *Pien Min Tú-tswán* 便民圖纂 or Popular Manual, says that about the end of April, the seeds of cotton should be steeped in water for about an hour, and then taken out and rubbed with ashes; when they have sprouted, dibble holes in the manured beds one *chih* asunder, in each of which put 5 or 7 seeds. If the sprouts are too thick, thin them out, allowing two or three of the most healthy to remain, and weed these frequently. Constantly nip off the tops to prevent their growing too high, lest the seed will not set. Gather in the cotton in the eighth month.

Hiuen Hú says that the old rule was to have two cotton plants every pace, or one every three feet; if this was followed, the plant

would resist rains and drought, and produce well. The Popular Manual, a modern publication, says "that only one *chih* apart is too close for the holes, for when the plants spring up they are too thick, and it injures the crop." And, in Kiángnán, the people say,

> "Thousands of branches and myriads of twigs,
> Are not so good as plenty of flowers."

But this adage is a bad one. To say that to plant them apart is not so good as close, is to impoverish the fields very much; and he who wishes to have lean fields may plant them close. Rich or lean soil depends upon the quantity of manure, and the industry of the workmen; and he will have poor fields who sows close, and get himself a lean ingathering. Was it an industrious husbandmen that spake in this way? If the soil is good, the plants should not be near, for they will not perfect their seed properly, besides which the pods will breed insects; therefore plant widely, and they will be vigorous and your crop abundant. In fields of rich soil, and planted thick and not in rows, the strong and weakly plants injure each other. If they are producing many branches, and you can not bear to break them off, they will grow up very thickly, so that even the wind can not penetrate their denseness; they will look flourishing and fair, but you will have leaves without branches, and flowers without fruit; you need have no fear it will not be so, for to impoverish the shoots, is it not to destroy the prospects of a crop? The stem of the cotton plant is naturally several feet high, and its branches far apart; each producing a hundred pods or so; there should be between two and three peculs from each *mau* of land. Those who plant close gather but little, their expectations come to nought.

In Shántung, when preparing the ground for sowing cotton, they allow one plant to every 3 *chih*, and as the shoots grow up, place dry manure near by in baskets, which they put around the roots as they see them to be weakly; by this plan one *mau* usually yields between two and three peculs. The people near the river banks in Yüiyáu district in (Ningpo fú), who are among the most diligent cultivators of cotton, sow them two or three *chih* apart; the plants have long branches and spreading leaves, each one bearing a hundred pods or so early in the season, and a crop of 2 to 3 peculs to a *mau*. Their beds are ten *chih* or more broad, high in the centre, and sloping off at the sides, with trenches of 2 or 3 *chih* wide between them; the leaves fall into them and rot, and in the winter this muck is spread over the fields. At the proper season the *tsán tau*, or broad bean is sown, and

in the spring it is turned into the ground [for manure], making the soil high, and allowing the roots to spread and strike deep. By this method, it resists heavy rains, lasting drought, and high winds. Therefore it becomes flourishing by planting it open, and produces abundantly. If the men of our district (Shánghái) will plant close, and use such rich manure as the Shántung people, and compost like those of Yüyáu, will not the plants be destroyed by insects, or not perfect their fruit? If you fear the fruit will not set, you do not understand yet that open planting gives them vigor; and that rich manuring produces the large crop, and not planting close. Our farmers are wedded to their old way of planting close together; but the people of Shántung and Yüyáu will be greatly pleased to hear they sow so much and reap so little.

Cháng Wú-tien 張五典, in his Rules for Planting, says the proper time for planting cotton is during the month of April, because then the frosty vapor has ceased. This cultivation requires care. If it is on new land, you must plough in the manure before sowing the seed; and when the young shoots are well up, they must be hoed three times, and a gill of manure put at the roots of every plant, and the earth piled up around them. Weed them six or seven times, cleaning away everything. Whether open or close, when the two first leaves of the shoots open, only clean away the weeds, and let them remain close together, in order to allow for those which may die or mildew. At the next hoeing, they should be less thick; and at the third, the shoots must be thinned out, leaving a space of 8 or 9 inches between each, no two plants being together. Three times in *fuh-chung* 伏中, or the month of July, on a clear day break off the top twigs of the plants. The cotton flower dreads hot weather, when the moist exhalations steam it, and cause the stamens to fall off easily. It also dislikes to have plants touch each other, for then the branches can not spread out well, and the flowers in the middle and bottom will be few. Cotton should not be planted too late, lest in the autumn the air be too cold for it; while if put in the ground too early, its blossoms will not set; or if they do, they will be small, and the flowers weakly, without cotton. Better not nip off the tops in dull and rainy weather, for then they will mostly get wet, and many of the branches be empty of flowers. These rules of growing cotton are adopted in the north; and if they are adopted in cold high regions, how much more would we here, where the land is damp and warm, find it advantageous to practice them

This Cháng Wútien was from Sinyáng hien in Shántung, and was sent in 1610 by Wánlih to Kiangnán and the seacoast as a commissioner. It was the first of the sixth month, and in examining the fields he regretted to see many decayed and feeble shoots, and clumps of three or five growing together, and plants a foot or more high without any bud, because they were so close together. He said the great population east of the River all depends on this harvest for support, while there are no good rules for its agriculture observed, and not more than half a crop is gathered, which is a great detriment to the cotton-growers. These rules were, every body said, exceedingly proper, and I wrote them down to have them printed and published for the use of the officers, people, and military along the water courses,—the cultivators of about two million *mau* of land, the great part of which, or more than a million of *mau*, is under cotton cultivation. If these instructions are followed, the produce of a single *mau* will increase thirty catties, which is sufficient for the taxes; or even fifty catties, which is quite enough for all expenses. In both good or bad seasons, there will be a harvest, so that the household will have something, and government also receive its dues. These remarks are all of them truly advantageous and benevolent.

Hiuen Hú says, "there are four disadvantages attending the too close planting of cotton: 1, the branches grow too long and do not blossom, and the flowers do not form seeds; 2, when the seeds are formed, they become mildewed and steamed, and the pods presently drop off; 3, the roots are so near the surface, and so close, that they can not resist the effects of winds and rains, or drought; 4, the seeds are dull looking and wormy."

He also remarks, that there are four diseases, which prevent cotton from ripening. They are, the seed was empty at first; 2, the plants were so close that the branches could not separate; 3, they were not sufficiently manured; 4, they were not hoed often enough, and became choked with weeds. Again, he, says, "that if you purpose raising rice next, do not sow wheat this season; but if you intend having cotton next year, the land should lie fallow."—It is an old saying, "one year fallow is as good as a harvest,"—an expression which refers to strengthening the soil by rest, and was what they meant in old times by changing the fields. If the population is great compared to the cultivable land, there is no other way, of course, but to cultivate it all the time; in such a case sow barley or wheat, and strengthen it by manure and diligent culture, but do not sow millet. On high and

open lands cotton or rice may be grown, the cotton for two years alternately with rice one year; for then their roots will decay, and the soil improve in richness, and produce no insects or grubs. In general, the cotton can not be grown more than three years, for the plants will be attacked by insects. If after the third year, the ground has not sufficient strength to produce rice, after the cotton is harvested raise dykes around the fields, and flood them during the winter; after the ice has thawed in spring, draw off the water, and wait till the ground dries; then plough and hoe it well according to directions. If cotton be now planted, insects will not appear.

He adds that cotton fields should be ploughed during autumn; and immediately after harvest the rice-fields should be hoed, but not harrowed fine, for the large clods should be banked up so that they may be stiffened with frost. In the following year when the ice melts, the soil will be enriched. At the first ploughing in February, a buffalo may be used to turn it over; but in the second ploughing, a month after, the soil must now be harrowed fine over the fields.—A little before April, raise the beds and trenches, making the soil very fine, the beds broad, and trenches deep. When the beds are still empty, hoe them three or four times, and this is better done after rain, for then the ground is soft, and the weeds easily rooted out. Cotton lands should be manured about the middle of April, with night soil, ashes, oil cakes, or fresh earth, in such a quantity as the richness or leanness of the soil seems to require. After cutting up the oil cakes, do not pile it on the fields, but scatter it evenly on the beds. At my village (Shánghái?), those who plant close do not use over ten oil cakes, nor more than ten *shih* of night soil [on a *mau* ?], lest they make the ground too rich, and the plants be very leafy, or the seeds breed insects. If you follow the old rules, and set out the plants three *chih* apart, you need not fear repeating [the same crop].

In raising late cotton, sow the yellow flowered *tiáu jáu* 苕蕘 (a species of trefoil or yellow clover?) to fill in the earth. Having chosen the fields, sow the yellow clover in the autumn, and the next year cut it to apply to the rice, and plough in the roots which remain in the ground. If the crop is not very full, increase it with something else, for the subsoil should be thick, and then plough all in together. If you sow barley or beans, their roots can be ploughed in with it. A subsoil made of weeds in this way produces a better harvest than any other kind of manure, except it be fresh soil from ditches, which is the best. The mode adopted in Yáu-kiang 姚江 or

Yuyáu, of dividing the beds by trenches, is a good plan; for very wet lands are too cold, and manure if put on alone has too much heat in it. But fresh soil spread over the fields, can equalize both the coldness of the wet soil and the heat of the manure, and cause that the plants will produce abundance of good fruit and not be liable to insects. The proverb says, Fresh soil is as good for cotton, as liquorice is for all drugs; but when you manure, put the fresh soil around the plants first, lest the former take away all its strength. He also says, To sow cotton broadcast, is easy, but it is troublesome to weed it, while the contrary is the case in dibbling it; in the former way, too, the plants easily grow too thick, and weeding and thinning them is much more troublesome. In dibbling, put four or five seeds in each hole, and when weeding pull up those not thriving, leaving not above two in each hole, and when five or six *tsun* high, separate them by a clod of earth placed between the roots, that the stalks may divide, each producing branches on all sides. Yet one plant in each hole is still better. With respect to thinning, old farmers say, at the first and second hoeing, those which have large leaves produce large seeds and little cotton; but after the third weeding throw away the small leafed plants, for their pods produce hollow seeds, or if they ripen, the seeds are watery and oily; this refers to the various sorts of seeds. The clear black seeds are best, and should be carefully picked out without reference to their being the largest. The very small ones should all be thrown aside. Some say that if cotton seeds are steeped in snow water, or in the gravy of eels, they will not become wormy and will endure drought. In planting cotton, the earth must be firm. After sowing the seed by hand, it should be rolled in by the stone roller very thoroughly; but when the seed is dibbled, it may be covered in the holes, and stamped down with the foot.

When the plants are two *chih* high, break off the tops, in order that the branches may shoot forth vigorously, and the pods bear abundantly; also nip off the ends of the branches when they are about two feet long, lest they get entangled, and the flowers or seeds be injured. In doing this regard must be had to the forwardness or backwardness of the plants; if they are well advanced, you can break off the shoots two or three days before or after *tá-shú* (July 23d), but if backward, not far from the *lih-tsiú* (Aug. 8th.) Later than this, the plants have reached their strength, and will send out no fresh branches.

The cotton plant should be hoed seven times and even more, and about the solstice, especially, let it be done. The proverb says,

"Weed Cotton when the Plums are ripe
Dig the hoe into the ground three inches quite."

When you hoe cotton, do it carefully. In former times the master used to secrete cash about the roots of the plants, and then tell the laborers to find them, by which device the hoeing was well done, the soil being sifted and "combed out," and the cotton consequently most abundant. Beans ought not to be grown on the sides of trenches in cotton fields, for it causes trouble, and may injure the crop; and to be hankering after such trifling gains marks the petty farmer. If there be an empty space in the beds, of a *chih* or more, the branches will presently shoot forth and cover it; and then one bean planted will injure ten cotton branches. How stupid then to go to planting pulse so near! The red pulse is most injurious of all to cotton.

For planting the seed, dry weather is generally desirable. We who live along the water-courses and sea-coasts in Kiángsŭ, dread winds and freshes. If the weather be ordinarily good, put in the seed about ten days earlier than the stated time, so that at the time of high tides in the 8th month, many of the plants have filled their pods, and there is some cotton ready for gathering. If the seeds be planted too early, many of the plants will be killed by the cold. People now adopt this mode: during the previous winter, or early in the spring, after the first ploughing, they sow several *shing* of barley to each *mau*; and when it is time to plant cotton, plough in the growing grain and cover it over, whereby the stems will be about the cotton, and protect it from cold. Barley harmonizes well to the seasons, its nature being to resist cold. By adopting this plan, you can plant cotton ten or fifteen days earlier than you could otherwise. Many people who plant cotton and wheat together, are afraid of doing it too late. The rule is to plough the ground very thoroughly the previous winter, and put in the wheat by dibbling; in the spring drill holes between, and plant the cotton.—Yet if you can, dibble the wheat, and sow the cotton broadcast, and reap the former when ripe.

Hiuen Hú says, if the *kih pei* 吉貝 cotton be flooded for as many as seven days it will still grow; but if it be longer than this under water, it will require to be transplanted. If the weather is very dry, water the plants by hand, but rain a day or two after will be quite as injurious to them, and you must carefully judge whether it is likely to be wet or pleasant, and act accordingly. If the cotton is wide apart, the roots will be deep and long, and rain after watering them will be no injury.

T'áu Kiú-ch'ing 陶九成 of Nántsiuen, in his Records of Leisure Ploughing, says, "Fifty *li* east of Sungkiáng 松江 is the district of Wú-ní-king 烏泥涇, the soil of which was very unproductive, so that the people had hardly wherewith to live, and began to scheme what they could plant to increase their crops, and so made inquiries for the cotton plant. At first they had neither the spinning-wheel nor cotton bow, and cleaned the cotton from its seeds by hand; afterwards, a bamboo bow and string was placed upon a table, and the cotton "flocked" by beating it, a mode that was very laborious. Early in this dynasty, an old lady, named Hwáng, went there from Ngánchau 崖州, and instructed the people to make the stick, the bow, and loom for weaving. She also gave them rules for arranging and mixing colored threads, and making flowered and figured work; she also instructed them to make counterpanes and mattrasses, girdles and napkins, having the broken twig pattern, the round Phoenix, and the checker pattern on them, woven as if they had been drawn. The people having fully learned the art, produced most excellent goods, which were in demand elsewhere, and every family derived great profits. She died not long after, when every one grieved for her loss with tears, and accompanied her to the tomb; they also made an image of her and worshiped it. Thirty years after the temple was destroyed, when a villager named *Cháu Yühien* rebuilt it.

Kiú Jui 邱濬, in the Supplement to the Comments on the Tá Hioh, says it was the ancient custom in China to tax cloth and thread, and also silk and hemp, and now cotton is also taxed; the officers arranged that the people should yearly send up to the emperor, lutestrings, sarsenets, crapes, and raw silk, with cloth and hemp, for at that period there was no cotton. An officer, Lái Linhiun 來林勳 in a work he wrote, says, "that the women yearly sent up lutestrings and raw silk, but in villages where the silkworm was not reared, they sent hemp and cloth." The histories of the Yuen dynasty speak of planting mulberries, dates, and various sorts of fruit trees, but say nothing of the cotton plant, and therefore during the Yuen dynasty and before, they had not begun to work in it.

If we examine the sentence, of the Tribute of Yu from Yángchau, that all the island foreigners made clothes from flowers, the commentary explains it of the cotton, and in the days of Shun, they already had it, and it is very probable at that time these island people brought it as tribute, for the middle kingdom did not then possess it. Further, from the Chau Li 周禮 or Ritual of Chau, it appears

there were nine kind of occupations for the people, and that females in the palace attended to the mulberry and hemp, but nothing is said of cotton. Did not China first possess it during the Sung and Yuen dynasties? For previous to that time, the Chinese used only Silk, Hemp, Flax, and plaited Hemp, to make garments. In the time of the Hán and T'áng dynasties, distant foreigners brought tribute of cotton to China, but it was not yet planted in the empire, nor did the people make clothes of it, neither had the authorites levied taxes on it; and only during the Sung and Yuen dynasties was it first introduced and planted.

The provinces of Shánsí, Shensí, Fuhkien, and Kwángtung, first derived advantage from it, for ships brought it to Canton and Fuhkien by sea from the outside foreigners; but those residing on the confines of Shánsí and Shensí received it from over the western frontiers. Up to this period, no tax was levied on cotton, consequently it is not mentioned in the registers of food and commodities, or in the histories of the Sung and Yuen dynasties. At the present time however it has spread through all parts of the empire, from south to north it flourishes, and the rich and poor alike rely on it for clothes, and compared with Silk and Hemp, it is a hundred times more useful. Thus we have shown to all in the empire and even future generations, that they may know the utility of these garments made from flowers, (cotton) and may see how it has increased to the present time.

Hiuen Hú adds that T'áu Tsung-í 陶宗儀 says madame Hwáng went to Sungkiáng, and through her it now derives so much advantage from cotton, and that it was Chung Shin 仲深 who said that cotton is a hundred times more profitable than silk or hemp, which is well worthy of belief, but the advantage is not now to the people. From the records of the Sung dynasty, we learn that in the reign of Sháu hing 紹興 the revenue from Sungkiáng was 180,000 *shih* or peculs of grain, while now it is 970,000 *shih*. If we reckon in the expenses of assessment and collection, the decrease by refining, and the charges of transmission, with the fees of officials, in short, all the reductions it undergoes, we can fairly calculate the whole revenue at ten times what it was during the Sung dynasty. Within this region of a hundred *li* square, the profits of the land and the farmers are not any *greater* than in other *fú* and *hien*. That which is required for government purposes is in all not far from a million of piculs, and yet for three hundred years and more, the people here have also mainly depended on the loom and shuttle for their subsistence. And not only was it from Sungkiáng, but the silks and hempen fabrics from

Súchau, Hángchau, Chángchau and Chinkiáng, and the cottons and raw silks from Kiáhing and Húchau, all depended on the labor of females for their production; thus, a species of labor considered of little moment, on the one hand, furnished a large amount of taxes, and on the other supplied the wants of the family, which certainly could not have been met if you had entirely relied on the produce of the land. Therefore people acquainted with the subject, say, that the inhabitants of the east and south are most diligent in their work, and have the most resources for the government, while too they are not deficient in filial duty and obedience.

It is said in the statistics of Sungkiáng fú, that its silks and cottons furnished garments and other coverings for the whole empire. At first the cotton cloths were not equal in fineness and beauty to the foreign articles, neither could they be compared to the fine cloth made in Chehkiáng, which yet was never seen in these quarters. This labor was only in the family, and the products of their spinning and weaving circulated everywhere, and were employed as presents, greatly to the advantage of the district. For several hundred years there has been no change in this, the people depending on their weaving.

The people of Yuen said that the regions and districts beyond the provinces of Shánsí and Shensí were not adapted to growing the *kih pei* 吉貝, or cotton plant; but those better informed contradicted this, and now it is produced in all of them. Can it be that where planting is understood, the art of weaving fine cloths should not likewise be known? How can we forbid the people of other towns and districts from having a madame Hwáng too? At the present time raw cotton is cheap in the north, while manufactured cloths are dear; but in the south it is just the reverse, so that the cotton is exported to the south for sale, and cloths go to the north; but I can not explain it. If the raw cotton in the north be compared with the manufactures in the south, can you not make that cheap which is now dear, and that dear which is now cheap? In my retirement, I have always thought that the northern people would learn to imitate this craft; but if it be said that the winds of that place are high and cold, and the people cannot easily draw out the thread; this is true enough; while yet if they had not some skillful modes of operation, I am sure they could not do as they do, so that this reason can be regarded as no otherwise than unfounded. Wherefore I have always thought that for many tens of years after this time, the fabrics of Sungkiáng will find no market, and then there will be nothing with which to pay the demands of go-

vernment, or supply the wants of the family. You who are wise should consider this in season, but most people think it will not come yet.

Several years ago the manufactures of Suhning hien 肅寧 in Chihli, were only about one tenth as great as those of Sungkiáng, and coarse in quality; but now they are fine and close, rather better than the superior common cloths of Sungkiáng, and are sold at three fifths or seven tenths of our prices, because the raw material is cheaper. What is the reason this can not be the case in one district, if it is done in another, or if it is practicable in one place, why can it not be introduced into ten? And if they can improve from the lower qualities to the middling, why can not they make the very best as well? I only wish the advantage of the cotton workmen, and shall I not speak all I know? If the northern people have done it, others can also; and then in years to come where will be the demand for the cloths of Sungkiáng? Therefore, persons who are engaged in this branch of manufactures, should adopt plans and make their goods to suit the market. Perhaps they will say, as they have to see in the morning what they shall eat at evening (are poor), that the best way to supply the deficiencies and losses of cotton will be to rear silk;—but some will say, probably, that the soil is unfit for that. Lackaday! I am afraid it would be hard enough to begin such an experiment. There is an old saying, If a business is not well considered beforehand, it will usually end in nothing; when you think it is going to come to pass, there is nothing to show as being accomplished. If what I here say should not prove true on trial, I shall be very happy, for then my words need not be tried. To raise the mulberry will retard the weaving only a few days, while it of itself has its advantages and profits, and is more convenient too for the carrying on of the former.

Hiuen Hú says there is an abundance of raw cotton at the north, but it is inconvenient to spin and weave there; for the high winds and dry atmosphere cause the fibres of cotton to break so frequently that it does not form even threads, yet cloth is made from it, though rather slazy and uneven and not very serviceable. The southerners who reside near the metropolis, spin in the morning and evening when the dews fall, and on dark and rainy days when they are not able to attend to other work. In the cotton districts further south, low lands and humid, the thread is fine and firmly spun, and the cloth likewise firm and strong. In Suhning hien, the people dig cellars in the ground several feet deep, erecting buildings over them, the eaves of which are scarcely two *chih* above the surface, with windows in the sides for lighting the people who dwell in them. The moisture admits of

spinning and weaving, so that the fabric is firm and even, not much unlike that produced at the south. In rainy weather, when the dampness under ground is too great they do not hesitate to remove to a place level with the surface. Whoever first adopted this plan certainly showed great ingenuity.

The southern people use paste in two ways; one by winding the yarn into a skein, and passing it through the bowl of paste and then stretching it out on the reel, and then using a warping or hand reel to wind the threads on for the warp. This is called sized yarn by the people of Kiángnán. The other method is to wind the thread on the reel ready for warping, and then pass the skein through the bowl of size, and stretch it out with pegs in a bamboo drying frame, brushing it hard with a bamboo brush; when dry put it on the loom. This the people call brushed yarn, and it is the best sort the southerners make. The people of Suhning have not yet adopted this plan, because of the high and dry winds. If they would dig cellars as we have just mentioned, and make them between two and three hundred feet long, and thirty or forty broad, and protect them with a long corridor having windows to open and shut near the eaves, in order to keep out the wind and sun, or admit them, then they might brush the yarn inside of them, and when it was a little cloudy and no wind to blow the dust about, they would have no fear of moving outside. If they should adopt this mode, it would be convenient, and their produce of cloth would soon exceed that of Kiángnán, although it would require some skill and considerable outlay. As the Repertory of Agriculture and Silk-growing remarks, In laying joint plans for the culture of silk, the united efforts of all are necessary to carry them into execution; so if this undertaking be set agoing with spirit, by renting the building according to the time, the income would be certain and large.

According to the Manipulations in Agriculture, "two men used to work the gin, but now it is managed by one. At the spinning wheel three spools are wound at a time, as is still done in Kiángnán, and handy workmen will sometimes spin four; and in the district of Loh-ngán 樂安 in Kiángsí they have learned to spin five spools." I went to see a man from the district of Lohngán, who told this to Fung Kotá, and I accordingly begged Fung to get one of the machines for spining five from this man, but he was unable, and I cannot understand how five threads can be managed at once. Yet I think that having described one or two machines, others more complicated may be omitted, for time would fail to describe all the performances of wisdom and

skill. Those who may hereafter wish to make them, even if they diligently search for them and find the looms in the palaces of the rulers of Wú empty, will still learn of people who understand their construction. How much more also, can those not so complicated, especially for spinning and weaving, be easily understood and made.

Máng K'í, in his Repertory of Agriculture and Silk, says, "two cotton plants should be set out every pace;" and adds, "it is an old rule when the side branches have grown two feet, to break their ends off; each plant should be three chih apart." The Popular Pictorial Handbook also says, "a recent rule is to dig a hole every foot, so that each plant will be so far apart." Now they are often planted two or three *tsun* apart, or even less, and four or five plants grow together;—a most unskillful practice, and the crop is accordingly small enough. Mángk'í also says, "it is an old way to nip off the heart of the main stalk when the plants are two feet high, and to do it in the month of July, when the plant is flourishing and growing, so that the branches will grow." In this neighborhood there are only one or two people in a hundred who know how to perform this properly, for if they do not plant early and wide apart and manure well, the plants will not grow high and large, and it is useless to nip off the heart. In the north they use prepared manure which has been heaped up when dry, covered over a while, till it has fermented; its effects are mild and fertilizing, and any quantity does no injury. The southern people do not prepare it, but use liquid manure, oil cakes, decomposed compost, and fresh soil. If the liquid manure be kept six months or so, it is like the prepared manure, but it is difficult to get such, because it is used fresh. For every *mau* ten peculs are enough, more than this will render the plants immature and leafy, as the manure is very heating, and as the plants are close.

The oil cake is also heating, and not over ten cakes (6 piculs) should be used to a *mau*, lest the plants become sickly. If the plants are a foot apart, you may use double, if two feet apart, three times as much manure. After manuring the ground in the winter and spring, and ploughing it well, over ten times as much may be used without injuring the shoots, and some strength remains after two or three years. Compost of vegetables is more heating than manure or oil cakes, for the former can be diluted with water, and the latter scattered in small pieces, but the compost is not easily distributed, and when it is too much in one spot it heats and injures the shoots, so that sometimes the crop is very good, and at other times it is much injured and small; much care therefore must be exercised in using this kind of manure.

Fresh soil is taken from the bottom of ditches, or hoed up from the fields of grain; when covered, it steams and loses its heating properties and produces good manure. When you have used manure, oil cakes, or ashes, you should spread a layer of this fresh soil over, whereby its strength will be mollified and the benefits increased.

The custom in Yáu kiáng is to use compost of weeds, covering it with a larger of fresh soil; the plants are two feet asunder and the crop is much greater than in our neighborhood. For in the fresh soil wet earth, weeds, and muck are all mixed together in proper proportions, the former tempering the heat of the compost, and the compost equalizing the raw cold of the wet soil. Skillful husbandmen lay great stress on this rule, calling it the state's guardian. I recommend people to plant wide apart, as I have already minutely described in a previous section. I advise them to have the shoots three *chih* apart, but if they are disbelieving, let them first try them one *chih*, and then two *chih* apart. I now speak of it again, and detail the whole of the reasons in the clearest manner.

In our country, when the cotton is perfectly ripe, there are one or two plants higher than the rest, which the farmers vulgarly call *hwá wáng*, or the king flower, which have the pods on the top of the stem, and many branches and seeds. The people think the gods have made them to excel, and emulate each other in their sacrifices and prayers to them, so that the foolish people will thus spend all their income. I recommend you to plant one seed, and very likely it will be a *hwá wáng*; but if any are not so, or it may be, are feeble and stinted and do not develop themselves, I think it owing to their being kept cramped for a long time, so that the vigor of the seeds could not show itself; or perhaps the seeds were planted too late, or too near together, or the soil was poor, and therefore all did not produce as much as they might, hardly one in ten thousand bearing seeds and cotton to its full ability. If it should be planted early, and happen to be in an open place by itself, where the soil is rich and vigorous, and the season should prove a favorable one, then, if these four or five circumstances happen to unite, you will have a *king flower*. Yet how is each particular to be so favorable? The chances therefore of having one are not one out of myriads.

If you follow my advice, and every year when selecting your seeds, pick out the tallest and longest plants and those most abundant in fruit, and lay them by to plant next year, and separating out the fullest kernels by rinsing and soaking them all, plant them early and three *chih* apart, using several pints of manure to each; then if the season

be a good one, will not all your grounds be full of *king* flowers? Even if the year be less productive than ordinary, your crop will be better than it would otherwise be. If you doubt my words, please examine into these *hwá wáng*, and ascertain the reason why cotton alone, of all plants has them, and other plants and trees have none? Other plants and flowers for the most part follow their own habits, but cotton alone does not; yet if you separate them three feet apart, they will then be able to do it. According to what Chú Sz' says, the directions for raising cotton differ from those practiced in our region, in three points, viz., wide planting, manuring, and time for sowing. Now separating the plants is advantageous, for then the ground retains its fertility longer, as I have already explained. As to what he says about planting early, I can only say, that as our region is about 30° N., and Tsínán fú in Shántung is 36° N.—a difference of six degrees, the difference in the cold and heat is great. Chú sz' says that in the district of Yángsun, they plant cotton in the Ts'ingming term, and never later than the Kuh yii term, whilst with us we have no doubt about planting before Ts'ing ming; and though at that time the frosts are not yet quite ended, yet should the shoots experience a frost, they will wilt. The best time for planting then is five days before Ts'ing ming; the next five days are the middling good season, but the Kuh yii term is the latest day: do not plant after this last term.

If you plant early, the plants will ripen early and the harvest be also early. If high winds and tides occur, yet the lower (and first ripe) seeds will not be all destroyed. It was formerly a saying with us, that you planted early, if you did it before the *lih hiá* term; and late planting was sometimes not done till after the *siáu mwán* term; but if we inquire into the reasons, we shall find there is no advantage in it. One reason is on account of the wheat crop. At the north, there is land enough, and they have no wheat stubble in the ground, consequently the cotton may be planted early; but with us cotton and wheat are sown on the same ground, and the cultivators think there is no help for being late. But let them not have such regard to the wheat, but use unoccupied ground, and plant the wheat in holes, and then they can early set out the cotton; when the wheat is harvested hoe up the soil about the other. Another reason is that it cannot be managed by labor. The lands at the north must be ploughed over again, for they are rigid and hard, and as there is no rain in the fourth month, no damage comes if the cotton be planted early, and they can safely calculate that by the summer solstice, the flower buds will have fully set. But in the south, the land is porous, light, and damp, and if

it be ploughed this year it will receive no damage; but after the third year, the soil will again become light and porous, producing grubs. Such plants as are sown early, if they experience the early rains, are liable to be injured, and the roots to be rotted and soft, or attacked by grubs, which devour the roots and leaves, one insect destroying and clearing as much ground as a man might fight in. I would accordingly recommend you to plough often, but if you cannot manage to do so easily, then you should flood the fields during winter and plough them in the spring, the soil will be firmer, and the insects destroyed. If you still cannot manage it, then dibble the cotton, making its roots strike deep, so that they will not be exposed to the wet, and they cannot die. If you still fear the injuries of insects, when the ploughing is finished and before sowing the seeds, plough and hoe the ground again to kill the insects. Such plants as have been eaten, must be examined, the insects killed and the injured ones replaced by others. Many persons do not understand how to select seeds; for half of them are withered, and out of the plump ones, many are immature; and all such are very apt to die in the rains of June, or if they had been set out early and were sooner in leaf, then they would die. All these were from poor seeds, and their mishaps are not to be charged to their being planted early, though if they do not actually die, very few of them come to perfection and bear fruit. Generally, when cotton is planted close, one half of the richness of the soil, of the labor expended, and of the manure is lost, because the seed was bad. A sad result, showing the importance of choosing good seed.

Mángk'i also says, "when transplanting, if the shoots are too close, leave the earth about the roots, and the plants will ripen; although some people wrongly affirm that neither tea nor cotton will grow if transplanted. If they do not, it is because they are from poor seed, or are too close together; if you do not transplant, it will make the crop very late to sow fresh seeds to supply the deficiency." Generally cotton must be planted early and not late. We have gone according to the best evidence in our advice, and wish you to judge of the propriety of early planting, and not with perverse arguments excuse yourself for the practice of late planting. Those who understand this reasoning are able to investigate not cotton planting alone, but every other subject.

Every one who thinks of the matter will say that in this region, if cotton be planted too early, many of the shoots will die, but if it be put in the ground a few days before or after May 4th, they will not die; because the cold and frost are before that date. Yet in Shántung, six

degrees further north, and a colder region, if cotton be sowed by April 5th, the plants will live; what is the reason of this?" Let us examine into the reason of this. Most of those plants which cannot endure the cold and frost, are not deeply rooted, and this and other causes produce the result, such as having inferior seeds, sowing by broadcast, which makes the roots exposed, or too thickly set or in impoverished soil. If the seed be bad, like having a diseased child in the womb,—or if the soil be lean, there is not power sufficient to bring forth a vigorous plant. If thrown out broadcast, the seeds are on the surface, and the roots do not enter the ground; while if they are too close, there is no room for the roots to creep, or grow deep and far, and the rain wet them, so that between wind and cold many of the roots die.

It is an established rule in planting that the earth should be beaten or pressed firmly around the roots of all the plants, for if the earth be cracked the wind will get to the roots and kill them. If you act contrary to this, many of the plants will be diseased, and constantly dying. If you hoe over the ground once or twice during the early rains, the soil becomes more light and porous, and if the winds should then be bitter and the rains cold for ten days or a fortnight, the leaves and branches being already expanded, the roots will not have sufficient strength to endure. Therefore if the early seedlings experience the cold, they are likely to die, of if they suffer the early rains, they are more likely to perish. On the other hand, late planting is preferable, for the roots and seedlings are young, and grow up with the grass; and after the early showers are over and the summer is come, there is nothing to fear from cold or frost. It is not unlikely that some will be saved, yet the crop will be trifling. It may be compared to a traveler, troubled with ill health; he can not endure the mist and dew, and so sets out on his journey late, and resting early, he does not get on the journey very far; while a stout, healthy man, though combed by the wind and washed by the rain, will go over a hundred *li* in a day.

If you want healthy plants, select good seeds, plant them wide apart, and hoe them well around the roots; when you dibble the seeds, cover them with earth, a finger's length, stamping it down with the foot. If you sow by broadcast, after scattering the seed, cover them the same depth, and roll the field hard with the wooden roller. If you dibble the seeds, raise a mound of earth, and when the seedlings are up, open out the compost of grass, and put the earth about their roots. If these four rules are attended to, the roots will strike deep and endure the winds and rains as well as the drought; even if planted early, who is

afraid of their dying? As to injuries by grubs and heating the roots by compost, this relates to the carefulness of the farmer, and has no connection with the weather; having already given directions about this I need not again specify them.

This rule for early planting was handed down from antiquity also: "If you think of sowing cotton, first plough the ground, and sow the barley, and then plough it again, turning in the barley stubble with the earth, and harrow it over, and then sow." In Yüyáu they plant cotton early, but first sow broad beans which are ploughed in; these two ways are much the same. But on what grounds? For both render the ground light, and the shoots can strike deep and far, and they will endure cold, wind and rain, all by their having deep roots. Moreover, according to the nature of the soil, let the stubble and the soil be dug up and carefully mixed together. This is better than to bring compost from another place. The rule in Yüyáu is, after the bean stalks are covered in, to add a layer of fresh soil, which does not prevent the compost giving off its steam, and prevents weeds and grubs multiplying. Those who raise cotton on contiguous fields know this rule very well.

Being really apprehensive that many other agriculturists are not thoroughly acquainted with the culture of the cotton plant, I have made out this treatise regarding it, and instructed somewhat minutely. I have had all the information cut (and printed) in a suitable manner, it being probable that those whom it does not reach will not otherwise learn (will not have the benefit of advice from those who have read the work.)

Now take especial note of the following four rules, as perhaps the learned will transmit them to the old women and children, and so instruct them.

With great care, select and choose out the *black seeds.* Plant early. Let the roots be deep and the branches short. Plant wide with a sufficient quantity of manure.

Wáng Chung in his illustrated work on the cotton plant says, that from the introduction of the mulberry and silk-worm into the celestial empire, the people have been so much absorbed with attention to the cocoons of fine silk, as to give all their energies to it, even to the total exclusion of all knowledge regarding the cotton plant. The cotton plant being cultivated along the sea coast in the south, information regarding it was conveyed to Kiángnán 江南 in the north, also to Hwáingán 淮安 (Kiángsú) and Sz'chuen, 四川, and after the people in all directions had acquired the information, the

merchants, and traders came here to Shánghái to purchase and export it. Clothes and coverings gradually came to be made from it, and received the name of *kih i* 吉衣, or cotton clothes.

Chinese note.—To be still more minute in detail, historical works inform us that cotton was made into cloths denominated *pán* 斑, variegated. Those of a variety of colors and intricately woven with great skill, were called the Imperial or city cloths, and considered the choicest. The second in quality were coarse and colored. The next were black and piebald.

These whole pieces of black cloths were made long and wide,—full, close, light, pliable and warm, and will even bear comparison with silks. It (the cotton) is also made into sundry other articles, Jelts, Mattrasses, Clothes, Carpet pieces, &c. &c.

Suppose now we refer to the work of *Pái Yuen* of 裴淵 Kwáng chau, 廣州, we find him saying that the barbarians (*i* 夷) generally speaking, have not got the raw silk, and so are compelled of necessity to make their clothes of cotton. Besides which several foreigners (*fán* 番) in their histories say that *cotton* is really from the *kih pei* 吉貝 plant. Chench'ing too and several other countries have it.

At the present time there are in the Middle Kingdom (China) some beautiful goods (of cotton), but as they are not the production of our native land, we cannot make use of them. Perhaps by and by we may find the mulberry and silk-worm not producing sufficient, when there will be much anxiety to procure cotton. We could therefore dispense with the making of coarse and *hempen* cloths, and supply their place with *cotton*, which resists in a far greater degree the cold of winter (the cotton by wadding &c. is of more service in keeping out the cold, and requires less labor than the fine and coarse hempen manufactures), so that it is correctly said, there are clothes (procurable) without using the *hempen* ones, and even without the cocoons (silk-worm) there are materials, and southern productions can be used everywhere. Here in the north it is extremely cold, and the silk manufactures are often found to be insufficient for protection against it, and frequently furs, and coarse (hair or wollen) clothes are extensively used, but notwithstanding all, (there is no doubt) cotton is the very first in order for convenience, cheapness, &c.

In order to illustrate the manufacture of cotton articles, there are in this work several drawings, &c., so that perhaps the distant and near will learn the art and cultivation (of cotton), and thus assist that of hemp and the mulberry, so that the flowery land will vie with the barbarians (*i* 夷) of the south, being thus itself instructed.

Art. II. *Philological Diversions, illustrating the word* Fung *or* Wind, *in its various meanings and uses, as they are exhibited by Chinese Lexicographers, Poets, Historians, and the Common People.* Communicated to the Editor of the Chinese Repository, with the following note, by Philo.

Sir: Herewith I beg to send you the results of leisure reading in Chinese, and hope they will afford entertainment for your Readers in their moments of relaxation. Lest I should weary them, I have made but few quotations, and introduced no Chinese Characters along with the translations. I send the original Chinese, however, to you, with the names of all the authors of the several extracts; these, with numbers corresponding to the extracts (34 in all) you can throw together at the end of the article or place at the foot of each page, as your taste and judgment dictate. I wish you, or some of your correspondents, would give us a dissertation on the *Táifung*, which "ever and anon play such antics" here; and also give us some essays on the poetical and harmonical uses of this remarkable character, this "messenger of heaven and earth." Biblical students—should any such read this Article—may see reasons why the Nestorians and some of the earliest and ablest of the Catholic and Protestant missionaries selected this word as the best translation of *ruah* and *pneuma* in one of their most important uses. But in this matter, I will not encroach on your pages, nor intrude on the Reader's patience. Yours, Philo.

Horne Tooke enjoyed this advantage in his diversions, that he had to deal mainly with facts. Here, among the Chinese, we have facts and fancy strangely wedded, and by consequence a marvelous progeny. For pure induction, like that of Bacon, the Chinese have no relish. They, dull plodders, occupy half their thoughts, half their speech, and much of their writings, not with facts, but with mere *phantasma*. Their language, in its very nature and structure, has contributed to this, and in a large degree. These sons of Hán, are not, as some would represent, wholly without wit and satire, though these qualities here are not altogether identical with the satire and wit of poor barbarians. These elegant and self-conceited free-thinkers care not to have their thoughts squared and rounded by European etiquette. They think no more of your nice grammar and your beautiful ethics than his Imperial Majesty does of Qeen Victoria or Dona Maria. Their own language, however, they do love; and the writings of their ancient sages they can never enough admire and praise. Would that some of this love and admiration could be infused into the minds of Christian scholars. To hear your children chanting the Chinese ancient odes as mere pastime, and to see your veteran students reading at their leisure the Chinese philosophers, would it not be delightful! Here ends my prologue.

All of your readers perhaps are not aware how much time the Chinese have devoted to philological researches. There are now before

me, in their principal dictionaries, hundreds of examples of the use of the single word *fung*. To collect all of these must have employed many students many years. A man's whole life time, I suppose would hardly have sufficed to complete such a collection. The few examples of this word, which I am about to particularize, have been selected with great care; and it has cost me many weeks of study to work them into their present form. Besides, as it regards these examples, I have had each one carefully explained by two native scholars, the two working separately and independently the one of the other. In doing all this my object has been, first to ascertain, and then to exhibit clearly, and in as narrow space as possible, all the principal meanings and uses of the word *fung*.

In tracing the growth of any language, we find, as we should naturally expect, things visible first named, and afterwards things invisible. This is the general rule. But the gentle as well as the awfully powerful actings of this,—in itself an invisible—agent, are so early, frequently and sensibly seen and heard and felt by all, that no wonder it has among every people, soon acquired for itself a name. Thus it was with the ancient Hebrews; the *ruah*, wind, or, as read in king James's version, "Spirit of God moved upon the face of the waters." And so among the Chinese, we find the word *fung* among the very oldest in their language. Their Etymologists regard it as a compound, formed of the two words *fán* and *chung*, i. e. "all," and "insects," or the smallest of living creatures visible to them. Seeing on every side around them multitudes of things ushered into existence by some invisible agent, and hearing its sound, they would first try to give it a name, and then seek for some mark or sign by which to indicate and retain the idea of the mysterious and wonder-working agent. Perhaps they would try to imitate the sound, and begin to articulate thus, repeating *fu* . . . *fu* . . . *fu* . . . and by and by add the remaining part of the word, the *ng*, when they would have *fung* complete. Modern lexicographers indicate its sound by employing, in their usual manner, two other words, taking the initial of the one and the final of the other, thus *fan* and *fung*, which is usually read in the upper even tone.

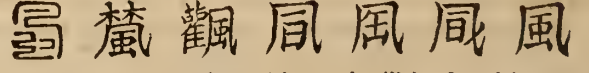
The ancient Hebrews had no word to denote what we understand by the word *air*, the atmospheric fluid which we breathe. As the idea did not exist with them, of course no word was needed. In the version of the Hebrew scriptures, alluded to above, the word air does indeed occur, but only as the translation of *shamahyim*, "heaven," and *ruah*, "wind," "spirit," &c. The ancient Chinese were in

quite the same condition with regard to the case in hand; for their word *fung*, in its primary sense, exactly corresponds to the Hebrew *ruah;* and so indeed it does in some of its secondary meanings. The modern Chinese, moreover, if we except the few who have been instructed by the Jesuits and others, are no better off in this matter than were their sage fathers.

In the sequel of this Short Essay—gathered from some "Philological Diversions,"—I propose to exhibit, in a series of examples, the most important *uses* of the word *fung*, so as to show all its principal shades of meaning. The simplest, and I suppose the best, method of lexigraphy, is that which, after having first described the origin and primitive sense of a word, traces its history in due order and delineates all its changes in form and meaning, just as the biographer of some great prince would give you the entire history of the royal family. However long its succession of generations, the great progenitor of the line, with the birth, demise, and all the checkered fortune of each member, must be detailed in exact chronological order. So in this case, every new sense and every new use of a word, should be duly noted. This, now, is just what we wish to see done for the Chinese language. A Lexicon prepared in this manner would be worth its weight in gold. In the subjoined examples, no attempt has been made to secure chronological order, nor to detail all the minuter shades of meaning exhibited in the Imperial Thesaurus, called *Pei-wan Yun Fú.*

In tracing the history of this word, we find that its written form has undergone repeated changes and improvements. Seven of these forms must here suffice. The first, commencing on the left hand side of the page, is copied from that invaluable Etymologicon prepared by *Hü Shin;* the others are from the popular Dictionary of K'ánghí.

1 2 3 4 5 6 7



In *Hü Shin's* Etymologicon this word will be found in the twenty-fifth chapter, and in one of its last sections, where it is commented on by the learned author. His definitions, explanations, &c. not in this case only, but of almost every other word, are copied into the Dictionary of K'ánghí.

Now for our examples; and here the chief difficulty has been found in making the selection and in reducing the number, so as not to task too heavily the reader's patience.

1. *When the Great Mass breathes forth its* BREATH *or* SPIRIT, *it is called* FUNG.

大塊噫其氣名爲風

These are the words of one of the ancient philosophers. His commentators say, by the great mass, he means heaven and earth. Imperial Heaven and empress Earth, *by way of eminence*, are here, I suppose, viewed in their conjugal relation as one: just as you read, in an ancient Chinese Ritual, "husband and wife are one body;" so here, heaven and earth are one. The word used in the sequel by Ts'inglâi, for *air*, I have here rendered BREATH or SPIRIT: the great mass breathes out its breath or spirit, and this is called *fung*. Not having the philosopher's treatise at hand, and not knowing what ideas he entertained of this great mass, or "Great United" as some prefer, I will not undertake to pronounce on its respiration: but this one thing is certain, Chwáng, the philosopher, here uses the two words *k'i* and *fung* in the same sense. The nature or qualities of what is sent forth in respiration, must depend on the nature of the Being of whom this respiration is predicated. If heaven and earth are, "by way of eminence," divine, ethereal, or spiritual, in nature, such their respiration will be.

2. *The* WIND *or* SPIRIT *moves, and insects come into life.*

生蟲動風

In common parlance we find the Chinese using *fung*, their word for wind, just as we do; thus they say south wind, north wind, east wind, west wind. In the *Urh Yâ*, mention is made of eight winds.

Wind and rain, and many other like familiar phrases occur in books and in daily conversation. The example given above at the head of the paragraph, is quoted from *Hü Shin's* work; but whence obtained by him, does not appear; nor is it clear in what sense the word *fung* is there used. We certainly do not consider it necessary, in our systems of philosophy, to introduce "wind" as the special and immediate agent in the production of life, in either the vegetable or animal kingdom. *Chú*, the philosopher, says, "*Fung* is just like heaven;" he refers here to its ubiquity, meaning, that as extensive as heaven is, so far reaching is this agent. *Ts'inglai*, in one of his volumes, has this remark: "In those regions where the heat of the sun is powerful, the air becoming rarified ascends, and the cold air acting on this heated air produces *wind*." Here the meaning is clear; but it should be noted that this writer was educated by Europeans. Other Chinese, who have not enjoyed the like advantages,

may sometimes speak of the wind and of the air, as this author does,—using the word *k'i* for air, and this in motion to denote the wind,—but then, it is always, I fancy, without their having any correct knowledge of the theory of the winds or of the composition and qualities of the atmospheric fluid which surrounds us.

In the example now under consideration, it seems difficult, if not impossible, to determine with absolute certainty the sense of the word *fung*. The presence of air is essential in all cases perhaps to the production of life; but something more than this, or something different from it, seems to be intended by the text, in four words, literally thus, FUNG *moves*, *insects come into life: fung* is here the agent; it acts; and the consequence is the existence of living beings. In this example, therefore, the reader will please select, as the correct translation of *fung*, either *wind* or *spirit*, as may to himself appear the most apposite reading.

3. *The* PRODUCER *of all things is* FUNG, *or* SPIRIT.

也物萬動以風

This definition, or phrase to show the use of the word, is quoted into the modern from one of the ancient dictionaries. By the words "all things" are denoted all existences, animate and inanimate, visible and invisible, the whole universe of created objects, man, beasts, birds, fishes, reptiles, flowers, trees, hills, rivers, &c., &c. "The producer" is in the original *to produce*, which the Chinese say means to bring into existence; and they regard this infinitive form as equivalent to *that which produces*, or *he who produces*, i. e. the PRODUCER, or the agent who brings all things into existence.

4. *The* MESSENGER *of Heaven and Earth is* FUNG, *or* SPIRIT.

使之地天者風

This declaration comes to the Chinese stamped with oracular authority. Their progenitor, *Fuhhi*, received from the invisible world a written revelation, called *Hotu* 河圖 to which the Chinese even to the present day refer as containing the above quoted declaration, which consists of six characters, formed into a very plain and simple sentence. The word translated "messenger" is used as a title of honor, and is given to those who, clothed with authority, are sent forth by sovereigns to perform some special service. The language of the pagan oracle can hardly fail to remind the reader of those beautiful words of the sweet singer of Israel, viz. "Who maketh his *angels spirits*;" where the original Hebrew words for both "angels" and "spirits" correspond exactly with the Chinese terms. But the

notions of the Chinese regarding such messengers or angels, are very different from the ideas of those who have been educated in Christian principles. Their notions are mere fancy; their celestial messengers, mere *phantasma;* and their *Hotú* a thing of nought. In order to appreciate the force of the oracular declaration on the minds of the Chinese we must, in imagination, place ourselves in their circumstances. They believe heaven and earth to be the chief of all their gods; and the invisible agent, of which we discourse, they regard as the ambassador of those high divinities,—everywhere abroad exciting to life, and bringing into their proper forms all the myriads of beings that fill the universe.

To a Chinese reasoning in this manner, some one objecting, may exclaim, "Nonsense! Away with your dreams and your idle fancies." Then the objector may become grave, and tell the Chinese, "We *know* a thousand times more about heaven and earth than was ever dreamed of in your philosophy; your messenger of heaven and earth is nothing more than the air we breathe, a ponderable substance, composed of oxygen and nitrogen;" and so on. All this, and much more of like kind the objector may say; but all his reasonings, and all his facts, weigh little in the balance against the opinion of the Chinese, who replies, "You sir, are welcome to your mode of thinking, but we prefer our own."

5. *The* PASSION *of Yin and Yáng is* FUNG.

陰陽怒而爲風

It would require a sage to tell what this duad, *Yin-Yáng*, really is. However, be that as it may, this one thing is clearly predicated thereof, viz. PASSION, or excitement. Some Christian scholars even, talk about the "male principle of nature," and "the female principle of nature," &c.; but what they mean is best known to themselves. And they speak about the "anger" of these principles! But I can not so translate *nú*, because there is here no idea of this sort, so far as I can discover. Locke has somewhere said, "when a body is put in motion, it is rather a passion than an action in it." So here all I can affirm is, that there is some change—some motion, as the Chinese think, in the great world of being; and this change, whatever it may be, I have called "passion."

6. *On the hills of Miaukúyih there lives a divine person, who does not subsist upon grain, but who gulps the* AIR *and drinks the dew.*

藐姑射之山有神人焉不食五穀吸風飲露

This is from one of the tales of the philosophher *Chwáng*. The geographical position of these hills, and the true character of their inhabitants, we need not try to ascertain; all I wish to notice is, that I have translated FUNG by our own word AIR, this being more apposite than the word *wind*.

7. *Lady Wáng was exceedingly graceful and easy in her deportment, but had the* AIR *and spirit of one bred in retirement.*

王夫人風氣下林有朗散情神人

Here the novelist, whoever he may be, gives us a stroke of the descriptive style. He uses the words *fung* and *k'i* in such a manner that they may be considered either as a simple or a compound term, both having nearly, if not exactly the same sense, and intended to characterise her peculiar manner. I have preferred to translate the two separately, the first by AIR, and the second by *spirit*. She was in deportment graceful and easy, with an air and spirit gentle and meek.

8. *By the twelve* AIRS *ascertain the harmony of heaven and earth, in order to determine whether (the seasons) will be felicitous or not.*

以十有二風察天地之和命乖別妖祥

Of the music of the spheres, as understood by the Chinese, it would require volumes to give an adequate account. This short quotation is from the Ritual of Chau. The year was divided into twelve periods, and fancy gave to each its own AIR, and these airs were all subject to the mandates of their two great divinities, heaven and earth. When these two acted in harmony, the seasons would be felicitous; and this fact—their being in harmony or not—could be ascertained by a careful examination of the twelve airs.

9. *Rode on the vernal air; borne by a gentle* GALE.

乘春氣御風祥

These lines are borrowed from the "Song of the Round Mountain;" and the only thing I have to notice in them is, that the two words *air* and GALE—or rather their originals, *k'i* and *fung*—are here used as parallels, both having the same sense.

10. *The organs of respiration are like the motions of a fan to get* WIND; *before the fan is moved, there is no* WIND *(but only air).*

氣之風所自出者如箑搖得風彼未搖時非氣之風也

Here the word FUNG is repeated, and in both instances having the same sense, namely WIND. Instances of this use need not here be

multiplied; they abound in books and in daily conversation.—The quotation is made from one of the old philosophers; and it is worthy of notice that he uses the words *air* and *wind*, seeming to understand that wind is merely the air in motion, and that this element is the identical one employed in respiration.

11. *Thrice the hero met the army of the earl; on seeing whom he dismounted, and having laid aside his armor, sped on his course swift as the* WIND.

而胄免下必子楚見卒之子楚遇三至卻
風趨

The beauty of the figure employed by this writer—one of the earliest commentators on the Annals of Confucius—is lost in this translation: instead of the long phrase, "he sped on his course swift as the WIND," the whole force is given, with inimitable beauty in the original, in these two short monosyllables, *tsiú fung!*" Examples of this kind, where the word *fung* is used in its natural sense, in comparisons, similitudes, &c., are very numerous, and are found among the most ancient writings of the Chinese. Thus one of the ancient sovereigns, addressing his commissioner who was about to be sent forth to instruct the people, is represented as saying to him: "*You are wind, the people grass;*" the people are *like* the tender blades of grass, and will be easily influenced by your conduct, which is powerful like the wind. In the text there are no words to indicate similitude; this is done, beautifully and forcibly, by the construction of the sentence.

12. *The* WINDS *dispensing life were diffused over all the branches of the green peach trees.*

枝桃碧滿正風靈

The FUNG, or WINDS, are here characterized by *ling*, life-dispensing, quickening, animating, &c. This is a poetical use of the word; and the addition of the term "quickening," or life-dispensing, is intended to give force and beauty to the style.

13. *Change the* MANNERS *and reform the customs, and the whole empire will enjoy tranquillity.*

寧皆下天俗易風移

Between these two words, MANNERS and *customs*—in the original FUNG and *suh*—there is a distinction, although the two are interchangeable: the first, FUNG, indicates behavior; reference to what is good or to what is bad. In the former sense, denoting what is good, I suspect it will be found of the most frequent use: the second term, *suh*, as its

composition,—"a man in a valley,"—would seem to indicate, usually denotes what is common or vulgar, low customs and practices that are corrupt and vile. This distinction should be carefully borne in mind, when a selection of one of the two terms is to be made. The two, however, are very often joined and used as a compound term, to denote the manners and customs of the people, irrespective of their being either good or bad.

14. *As every soil has its usual productions, so the customs of every place have their ancient* MANNERS.

土有常產俗有舊風

Here the essayist hardly makes any distinction between the sense of the two words *suh* and FUNG: as every region, every soil has its indigenous products, those which it seems naturally to yield; so every people become partial to the customs which have been long practiced by them; the MANNERS, thus reduced to customs, they love and esteem and perpetuate. This sentiment you may sometimes hear in the Canton jargon: "Cheena too muchee likee he olo cus-um."

15. *Oh, how noble! how magnanimous! These surely must be the* MANNERS *of a great nation.*

洋洋乎固大國之風也

This is the language of the great historian of China, when speaking of the public MANNERS of the kingdom of *Tsí*. The word FUNG, used in this sense, to denote moral conduct, is applicable equally to individuals, and to the state, or body politic.

16. *By exhibiting a gentle* DEPORTMENT, *and by the practice of perfect virtue, excite and urge* [*on the people to self-reform*].

扇以廉風孚以誠德

The Chinese moralists esteem DEPORTMENT, like that here described, as one of the most efficient means that can be employed, by elders and superiors, to awaken a people to a proper sense of their moral defects and obliquities, and thence to lead them to reformation. Such a course of conduct they greatly admire, and always love to commend. They often exhibit this deportment—*fung* as they call it—in a degree truly worthy of commendation.

17. *In early times our family had its home in the kingdoms of Lú and Tsú, and in all its generations has held the* ETIQUETTE *of the literati in the highest estimation.*

維先自鄒魯家世重儒風

The kingdom of *Lú* was the birth place of Confucius, and *Tsú* that of Mencius. In those places men of letters and polished manners were most numerous, and were held in the highest esteem; and to have lived in those kingdoms, after the appearance of these two most illustrious sages, any Chinese would regard a just cause of self-congratulation and of boasting. The writer was a member of the Mencian family, and the forms of ceremony, which had come into vogue among the literati in the kingdoms where his ancestors had long had their home, were of course subjects of his highest admiration: and these are the forms of decorum—the FUNG, or ETIQUETTE—which he says his family in all its generations had so highly esteemed.

18. *Those who, by their own dexterity and personal abilities, can establish a high reputation, must have a* METHOD *superior to that of the people of their age.*

風之人絶世高有皆者名立能技以能

These are the words of one of the great historians of antiquity. His style is beautiful; and the use of the word FUNG is particularly worthy of notice, a use, though not very frequent, still well sustained and much admired. It denotes the fittest order, natural or acquired, that the circumstances of a case will admit of for securing any purpose or object. As thus used it is equivalent to *táuli*, with the Chinese, "the supreme rule of right." To possess and act according to *táuli* in this sense is the highest style of man in the Middle Kingdom. This is the METHOD here treated of, and so highly extolled by our historian.

19. *For thousands of years, under the* ADMINISTRATION *of an imperial sovereign, the people of the empire will dance for joy.*

風皇舞載千

This, in the original, is a single line of poetry, comprised of only five characters. The FUNG denotes the system of government in successful operation, i. e. the imperial ADMINISTRATION in the proper sense of the term, a perfect government, perfectly administered.

20. *When the sovereign and his ministers are intimate and yet respectful, and the magistrates act in harmony and yet keep themselves free from cabals, this is the* POLICY [*which secures and is proof*] *of a well governed kingdom.*

君臣親而有禮百僚和而不同此治國之風也

In this sentence I take the meaning of FUNG to be—not mere manner, not merely a system of rules—but rather the wisdom which the rulers of any state, whether principal or subordinate, display in the

management of its affairs. In this sense POLICY is synonymous with wisdom or prudence.—The old proverb says well: "Honesty is the best policy"—a rare commodity in China. Here, as elsewhere, it is one thing to preach and another to practice; and nowhere else in all the world is the difference between the two greater than in China.

21. *His illustrious fame spread along the coasts, and his high praises were heralded through the regions of Chehkiáng.*

右浙於譽妙馳甸海於風英張

Examples of this sort are very numerous. The two clauses of the quotation are paralle's; and the same general sense is conveyed by each of the two phrases, "illustrious FAME" and "high praises." FUNG in this example is equivalent to the two terms *shing ming*, "a sounding name."

22. *When Shun was sovereign, he framed his government so as to protect life and prevent its destruction, and all the people of the empire followed his* EXAMPLE.

海四以是殺惡而生好政其也君爲之舜
風承

Such was the FUNG, or EXAMPLE of the ancient monarch, so powerful, so extensive, so pure, so impressive, and, as Chú would say, so like heaven—and his government was framed with such consummate wisdom, having such tender regard to all living beings, rational and irrational, that every one of his subjects joyfully took hold of, held fast to, and constantly followed the same. He was king and high priest of the nation; and as was the priest and the king, such in moral conduct the people strove to be—all influenced by his good example!

23. *When the conduct of a nation is swayed by a single individual, this is called* FASHION.

以一國之事繫一人之本謂之風

This quotation is from the preface to the Book of Odes. It has reference to the prince of one of the small states of China, and is applicable to the head of any community. If the conduct of the many is swayed by one; if the members are bound to the head; and if from any cause such is the irresistible consequence—they blindly following where he leads—this is FUNG, or FASHION, that inexorable tyrant which makes all the world its slaves.

24. *I humbly conceive myself to be in conduct superior to those of the lower* CASTE.

竊高下風之行

The word caste need not be restricted to Indian society. In China as in western lands, three orders or CASTES are marked,—namely, the superior, the middling, and the lower.

25. *Honoring the good and stigmatizing the bad, plant for them the voice of* INSTRUCTION.

聲風之樹惡癉善彰

These are the words of an ancient king; addressing one of his ministers, he bids him take care to render glorious and honorable the virtuous, and to throw disgrace and dishonor upon the wicked. By this process, which should be constant and unvarying, the people, if virtuous, would plant for themselves the tree of glory and renown; but if vicious, that which would yield only shame and infamy. The whole quotation is comprised in these eight words, thus; *glorify good repress bad, plant them wind voice:* plant for them, secure for them in perpetuity the voice of INSTRUCTION. Wind—or, as the Chinese will have it, the *spirit* of the gods—renovates and gives life to all beings. It is here used figuratively for that instructive discipline which would necessarily result from the proposed method which the minister was to carry into effect.

26. *Because of your* INSTRUCTION *all the people of the empire respect our virtues.*

四海之內咸仰朕德時乃風

The word FUNG is here employed, by one of the ancient sovereigns, to denote INSTRUCTION, a sense which it often has in the classics. Teaching or instruction given, is the meaning of the word as here used.

27. *They show their respect for the* INSTITUTES *which have come down to them from Láu and Chwáng.*

仰老莊之遺風

It was not the mere spirit and external manner of the two great philosophers that were so much admired; but it was the results thereof in written forms, which had been transmitted and had come to have the force of law, or rules that were never to be violated, but always honored. These were the FUNG, the INSTITUTES of which the writer speaks, and which even to this day are respected and honored, as divine, by not a few of the Chinese.

28. *The voice of wisdom is the* INFLUENCE *whereby the peaceful government of a country is to be secured.*

君子之音乃所以爲治安之風也

Knowledge is power and wisdom is strength. The voice of the wise man has a FUNG or INFLUENCE powerful beyond all things else. Thus the Chinese theorize, with statements half correct and half false, and thence draw conclusions which can not be sustained by facts. There is but one influence, or rather but one source from whence any influence going forth is absolutely irresistible. But ignorant of that one source, the Chinese do well in attributing great influence to the voice of the wise man, the voice of wisdom.

29. [*The original word fung*] SPIRIT *means* REFORMATION.

風化也

In illustration of this use, reference is made to the ancient Book of Odes, which comprises six species of poetry, based on six different methods of giving instruction. One of these six is called *fung*, denoting that these poems are specially designed and fitted to produce REFORMATION. By this species of writing,—where by various figures, the superior can warn the inferior, and the inferior admonish the superior,—the speaker gains his object without giving offense; by covert methods reform of manners is secured. Thus the end is put for the means, or the effect for the cause. Satire, wit, ridicule, all are employed as a species of "*winding*" in order to secure reform.

30. *The emperor commanded the minister of instruction to cause the Odes to be circulated, so that thereby the* DISPOSITION *of the people might be drawn forth to view.*

風民觀以詩陳師太命

Popular songs have always been regarded as one of the clearest and surest indexes of popular feeling. Let these productions of any people for any given age be collected, and your have therein the mind, the DISPOSITION, of the people. So by reversing this process, by scattering abroad the ancient Odes, the emperor was sure he would thereby secure for himself and his ministers the best means for ascertaining the disposition of his subjects.

31. *Lí Ling possessed the* SPIRIT *of the hero or true patriot.*

風之士國有陵

The Chinese define this word, as here used, by *k'i siáng*, literally "spiritual image." When applied to any one in this sense, it denotes a spirited, discerning, enterprising mind, in successful operation. Here it denotes the SPIRIT of the patriot, as exhibited by one who loved his country, and would sacrifice his life for its honor.

32. *Yuen possessed the* SPIRIT *of his uncle Sz'-má Tsien.*

風之遷馬司祖外有惲

Sz'-má lived in the second century before the Christian era, and is justly regarded by the Chinese as their most illustrious historian. He has been called the Herodotus of China. FUNG here denotes the SPIRIT of learning, a mind thirsting for knowledge, clear and penetrating, capable of weighing all actions, and skillful and ready in describing them.

33. *Oh, how illustrious was the government of the ancient dynasties! For myriads of ages its peaceful* SPIRIT *will be perpetuated.*

風清垂載萬事世上哉休

The Chinese are wont to attribute every excellence to the rulers of olden times, by them always looked upon and described as golden ages, when peace and plenty filled all hearts with joy. The FUNG, or SPIRIT of those times is here the subject of admiration and desire. Universal peace was then enjoyed.

34. *The people who dwelt on the banks of the great rivers* [*in the richest part of the land*] *were characterized by a* SPIRIT *of equity.*

風義有間之汴河

This use of the word denoting the SPIRIT, the disposition, or the temper of mind, in individuals and communities, might be illustrated by a great variety of examples. Thus we read of a benevolent spirit, of a gracious spirit, &c.

SUMMARY.

All the meanings of *Fung*, as developed in the preceding exemples, may be arranged under five classes.

CLASS I. *Breath; spirit; passion; air; gale; wind.*

1. *Breath:* the breath of the "Great Unity" is the spirit that gives life to all beings; it is a divine and all pervading influence.
2. *Spirit:* the spirit of the chief gods, heaven and earth, moving everywhere, communicating life to all the myriads of animals, vegetables, &c.
3. *Spirit:* the producer of all things, an active agent, from and by whom, the Chinese conceive all things derive their existence.
4. *Spirit:* the messenger of the chief gods, who everywhere performs their will, acting as their ambassador.
5. *Passion:* the excitement or constant change, which is apparent in the whole universe around us, in the waxing and the waning of all things.
6. *Air:* the invisible substance that pervades all space, and on which the gods subsist.
7. *Air:* used in reference to both the deportment and the features, and coupled with *ki*, spirit.
8. *Airs:* secret and all pervading influences, subject to and regulated by the chief gods of the Chinese.

9. *Gale*: synonymous with the vernal air, the wind in gentle motion; used poetically for the car of the gods.

10. *Wind*: the air in motion. used in books and colloquially, as the four winds, east, west, north and south, &c.

11. *Wind*: having its primary or natural sense, but used in comparison to indicate great speed.

12. *Winds*: having the primary or natural sense, and used poetically.

Class II. *Manners; deportment; etiquette;* &c.

13. *Manners*: course of life, conduct; behavior; here the word is used with much latitude, including public and private, good and bad practices.

14. *Manners*: as above.

15. *Manners*: public manners.

16. *Deportment*: the course of conduct, which it behoves one to maintain under all circumstances and at all times.

17. *Etiquette*: forms of ceremony in practice; peculiar manners, natural or acquired, by which classes of people are distinguished.

18. *Methods*: the supreme rule of right; conduct every way suited to the character and circumstances of individuals.

19. *Administration*: a perfect constitution or governmental system, perfectly administered; the supreme rule of right, maintained in state conduct.

20. *Policy*: wisdom exhibited in the conduct of public men; such prudent behavior as becomes public officers.

Class III. *Fame; example; fashion;* &c.

21. *Fame*: literally, a sounding name; report of one's good deeds; that which attracts admiration.

22. *Example*: pattern to be followed; in deportment a model for imitation; the conduct of one worthy to be copied.

23. *Fashion*: acting in conformity to the manners of others servilely, irrespective of their being good or bad.

24. *Caste*: persons bound to certain orders, and restricted thereto, whether noble or ignoble, worthy or base.

Class IV. *Instruction; institutes; influences*; &c.

25. *Instruction*: moral culture; a course of discipline by which a people will be constantly influenced, as the grass is by the wind.

26. *Instruction*: teaching in any and all forms; general and particular, public and private.

27. *Institutes*: precepts for the regulation of manners; moral maxims; venerated rules, that are not to be violated.

28. *Influences*: moral power; the force with which the words of a good man moves the will and shapes the conduct of others.

29. *Reformation*: the effect is here put for the cause: poetry, of various kinds, by which conduct is influenced and reformation produced.

Class V. *Disposition; spirit;* &c.

30. *Disposition*: temper of mind; natural or acquired disposition.

31. *Spirit*: a spirited cast of mind; an energetic animated temper; ardent; zealous; high mindedness.

32. *Spirit*: the same ardor and spirit, but in a different sphere.

33. *Spirit*: a peaceful disposition; in this sense applicable as well to multitudes as to an individual.

34. *Spirit*: spirit of justice; rectitude: &c. This use of the word is very extensive.

ART. III. *Notices of the ancient intercourse with China through Central Asia, and the facilities it afforded for propagating Christianity; account of Jesus Christ given in the Shin Sien Tung Kien, or Records of Gods and Genii.*

ALL the light that Christian nations at present enjoy upon the history of our world is painfully faint and partial. It shines only upon those few countries that are clustered around Judea, the seat of divine revelation. There were other kingdoms of the earth refined and civilized. The stones of their ruined cities still seem to be uttering some whisper of ancient grandeur. But their inhabitants, their wealth, many of their very names, have perished. It is one of the mysteries connected with Christianity that so few of the facts concerning its first promulgation, whilst many of them were in their glory, have been transmitted for the encouragement of the church. Its sound went out into all the earth, its words unto the ends of the world. Yet the only inspired record of "the acts of the apostles" details only those of Paul, who was not of the twelve. And a few of his are almost the only epistles in the Divine Providence preserved. The Jesuits have gleaned from the traditions of the ancient churches in Syria, Persia, and India, some traces of the apostolic labors in Central Asia and China. But they are few and indistinct. They are so well known as scarcely to require notice again here.*

It is far from improbable that Thomas, the last to be convinced, gave the farthest impulse to the faith. The Syrian church in Malabar chanted in some of its most ancient manuals for worship the praises of that apostle, as having been not only the founder of their own churches, but as the one by whom "the kingdom of heaven had penetrated even to the empire of China." Their histories say that from Maliapore "he went to China, and preached the gospel in the city of Cambalu, and there built a church." A few centuries since, on the Coromandel coast, might be still seen what tradition declared to be his oratory and his tomb. The former was a silent and shady grotto, from which a fountain, whose waters possessed healing virtues, sprang.

* These accounts may be examined in Du Halde's Description of China, vol II. pp. 1–3. Le Comte's Journey and Residence, pp. 340–347; Semedo's Historie Universelle de la Chine, ch. XXXI. pp. 224–40. Mosheim's Historia Tartarorum Ecclesiastica, cap. I, § 3 and 4. Philip's Life of Milne, chaps. XVIII to XXI Buchanan's Christian Researches in Asia,—and other works, both Romanist and Protestant.

The latter, overshadowed by a church, enriched with the gifts of pilgrim generations, crowned an adjoining hill.

The opening up of those immense fields of architectural remains indistinctly known to exist throughout Central Asia promises to us many new facts in the history of the church as well as of this continent. The earliest wealth of the globe seems to have been deposited within those latitudes that connect the extremities of the Mediterranean and the Yellow Seas. Great ranges of mountains there course East and West, whose peaks of eternal ice reach the sky. The first patriarchal shepherds, in their lengthening migrations, would pursue their hollows. The empires they successively founded would be linked by the periodical caravan of the trader—thus would rise those ancient cities of whose greatness we are now assured by the magnitude of their ruins. It is remarkable that the nations of Asia generally look to these regions for their ancestry and their first arts.* The remains in the neighborhood of the eastern extremity of this region of the earth, those of Egypt, Petra, Persepolis, Babylon, Nineveh, and many cities of less importance, have been partially examined; yet many are almost untouched. M. Brunner, who was recently employed by the sultan in taking the census of the Turkish empire, relates that near Yunkeni, a village on the borders of Cappadocia and Galatia, a peasant offered to show him some interesting ruins. He was conducted to the opposite side of a neighboring mountain, and there to his great surprise shown the remains of houses and temples that must have once constituted a considerable city. He saw no inscriptions or sculpture of sufficient preservation to give him a single hint of its date or builders; nor can he find in any history of Asia Minor, ancient or modern, a notice of its existence.† So it is throughout that long district to which we have referred. The cities already mentioned were only the western termini of a great commerce. Alexander found, as he progressed towards the East, empires more ancient and more refined than those

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* "All researches into the origin of the Chinese nation and civilization conduct the inquirer to the Northwest, where the province of Shensi is situated, and to the countries lying beyond. Thus this only serves to confirm the opinion, highly probable in itself, and supported by such manifold testimony, of the derivation of all Asiatic civilization from the great central region of Western Asia." Schlegel's Philosophy of History. p. 177. (London, 1847.)

The "hypothesis" of M. Bailly in his "Lettres sur l'Origine des Sciences et sur celles des peuples de l'Asie," quoted by Tytler, Universal Hist. B. VI., ch. XXV, is as amusing from its errors as interesting from its facts.

† Quoted from a Constantinople paper into the Journal des Débats, and thence into American newspapers

he left behind. Amidst their pleasures he preferred to spend his life, and in their history to transmit his name. Many of the monuments of events and men which they were moved in the providence of God to erect still remain to bear witness, though they have long perished and all their splendor dissolved. The mode of their preservation is worthy of our observation. Mr. Layard, in his recent work remarks;

'Were the traveler to cross the Euphrates to seek for such ruins in Mesopotamia and Chaldæa as he had left behind him in Asia Minor or Syria, his search would be vain. The graceful column rising above the thick foliage of the myrtle, the ilex, and the oleander; the gradines of the amphitheatre covering the gentle slope, and overlooking the dark blue waters of a lakelike bay; the richly-carved cornice or capital half hidden by the luxuriant herbage; are replaced by the stern shapeless mound rising like a hill from the scorched plain, the fragments of pottery, and the stupendous mass of brickwork occasionally laid bare by the winter rains. He has left the land where nature is still lovely, where, in his mind's eye, he can rebuild the temple or the theatre, half doubting whether they would have made a more grateful impression upon the senses than the ruin before him. He is now at a loss to give any form to the rude heaps upon which he is gazing. Those of whose works they are the remains, unlike the Roman and the Greek, have left no visible traces of their civilisation, or of their arts: their influence has long since passed away. The more he conjectures, the more vague the results appear. The scene around is worthy of the ruin he is contemplating; desolation meets desolation: a feeling of awe succeeds to wonder; for there is nothing to relieve the mind, to lead to hope, or to tell of what has gone by. These huge mounds of Assyria made a deeper impression upon me, gave rise to more serious thought and more earnest reflection, than the temples of Baalbec or the theatres of Ionia.'*

The hand of the laborer removes the superincumbent earth. Palaces temples, tombs, rise fresh before the astonished eye; walls cut into battle-scenes or symbolical figures in bas-relief; black and white marble slabs covered with inscriptions in the cuneiform character; groups of statuary; vessels and tablets of green pottery, glass, and ivory—not having been blackened and rent, or overwhelmed amidst a deluge of lava—but fresh and perfect; as if their strange population had hastily abandoned them, and when the voice of confusion was hushed, and the bells of the retreating camels ceased to tinkle, some mysterious power had risen up and silently heaped them over with earth. How interesting the relation by which they connect us with the mighty past. The facts concerning ancient European empires come down through many centuries intrusted to parchment, transmitted thus by Providence for our instruction. But these capitals have been themselves put on the shelf. History is preserved tangible and visible. We move amidst streets and dwellings recently quitted by their former inhabitants, who have left, in expectation of us, the record of their deeds upon the walls around.

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* Layard's Nineveh, and London Quart. Review, Jan. 1849, p. 59

Many of those cities, some of which now remain, were renowned for their commerce and arts in the age of Alexander. Moultan, recently made celebrated from its seige and capture by the English, was the ancient Malli. It is said by recent travelers to "stand on the débris of more ancient ruins." Herat was the ancient Aria or Artacoana, "a grand centre of commerce, and long one of the most renowned cities of the east." Part of its ruins were seen still standing by Conolly. Samarcand, then called Maracanda, was at one time a chief mart for the commerce of the continent. And still more important was Bactra, where now stands the city of Balkh; which lying upon the Oxus at an equal distance from China and the Mediterranean, and near the gold region of India, was the heart of the Asiatic trade. After its conquest Alexander left there for its garrison fourteen thousand veterans.*

An interesting class of ruins found in the countries adjacent to Kashmír and Cabul are those hillocks which the natives entitle *topes*.† They were probably monumental in their origin. Deposits of treasure in ancient, and sometimes unknown coin, have been exhumed from them in pots. Some bear inscriptions dating from the most ancient period of Persian history;" others are of later Hindú, Tartar, or Turkish origin. And there are yet other mementoes of the past in these interesting regions; Dr Lord obtained at Kunduz two silver plates or pateræ of exquisite Grecian workmanship, from a family of dethroned chiefs of Badakshan, who proudly claimed descent from "the great Iskander." Sir Alex. Burnes pronounced them to be in the same style with the monuments at Persepolis, and genuine relics of the Greek kingdom of Bactriana, which Alexander established. A still more unquestionable relic obtained also by Dr. Lord was a Greek coin bearing a head on the obverse, and on the reverse the same head with that of a female. The inscription purported to be that of king "Eucratides, the son of Heliocles and Laodice."‡ Throughout these latitudes relics of almost every ancient nation, great either in peace or in war—Greek, Persian, Turkish, Mogul, Hindú, Arab—are sown profusely in the soil. Often the traveler is startled as

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* See in general Heeren's Historical Researches into Asiatic nations; vol II; McCulloch's Univ. Gazetteer.

† Moorcroft's Travels in the Himalayan Provinces of Hindustan, Ladakh, Vol. II. Part III; chs VI, and Part IV; chs I and II,—a work which derives double interest from the untimely fate of its intelligent author, who with his companion Mr Trebeck, both perished in Bokhara, either by disease or treachery Dr Lord and Lieut Wood recovered their papers.

‡ Burnes' Journey to Cabool, p. 72 (Amer. ed.)

the ground "*sounds hollow* to the footsteps of his horse." The source of almost every brook is adorned with some monument. Surrounding the mountain passes are masses of fortifications in crumbling ruins, which Mohammedan traditions designate "kaffir (Greek or infidel) forts." Architectural remains, frequently of amazing magnificence, extend to the distant shores of the Mediterranean, to Palmyra, Baalbec, and Gerasa.

How thrilling and grand are the images the mind of him who muses over these monuments of primitive ages must summon up. Is it too much to believe those numerous ancient traditions which assert, that while Paul aimed to reach distant Spain, and to lay first in that extremity of the old world the foundations of the faith in Christ, several of his companions, animated by as noble an ambition and as fervent a love, pressed on to the far more attractive East?* Joining the frequent caravan, they must have traversed these streets now silent and ruined; and healed the sick, cast out devils, preached the kingdom of heaven, amidst busy, trafficking, myriad multitudes; which like them, have all now gone and stood before the bar of God, and left, save these ruins, scarce a record on earth. The fingers that were put into the print of the nails pointed here the way of life; the hands that were thrust into the Savior's side were stretched out in the caravanserai, or within these temples, in entreaties that these idolaters should believe in God, who had made of one blood all nations of men, and now commanded all men everywhere to repent. Whether any clave unto them, and who they were, we dare to hope these stones, long silent, may yet reveal. The first assurance we have had in modern times of the early spread of Nestorianism in China was obtained from the monument in Syriac and Chinese dug up in 1625, at Sí-ngán fú. This ancient city is in the province of Shensí, where the great commerce we have spoken of passed the frontiers of China. Elsewhere along those routes there may be, awaiting restoration, obelisks, tablets, vases, coins, which shall announce to us conquests, noiseless, but nobler than those of kings, the story of whose extent and rapidity shall electrify the church of this day with somewhat of primitive vigor for that work to which God has summoned her again.

In the toils and perils of the commerce which introduced to each other the products of China and the nations of the west, neither participated. The intermediate nations were interested in keeping the

* Acts xvi. 6; ii. 5, 9.

extremes mutually separate and unacquainted with each other. Silk had been an article of commerce known to the Romans long before Virgil, yet he speaks of the

"Velleraque ut foliis depectant tenuia Seres,"*

as if it had been spun from a delicate down combed by the Chinese from the leaves of trees—showing an equal ignorance of the material and the manufacturers. Among the Chinese the tales of the marvels of the West were as extravagant as those imposed till this day upon the West with regard to themselves. The Romans during the Augustan age, and the Chinese during the great Hán dynasty, were about equally well known to each other. Some of the accounts given by the Chinese of the first centuries of our era concerning the kingdom of Tátsin are yet preserved.†

The name Tátsin means the Great Tsin, the name of that famous dynasty from which western nations are supposed to have derived the name "China." During it, the whole empire was first embraced under one: the Great Wall was then built. The Chinese imagined in the magnificence of Rome, and the dress of its people, a reflection of their own; and it is mentioned that some said Rome was originally a Chinese colony. The kingdom of Tátsin, they remark, is west of Shensí ten thousand *li* (two thousand eight hundred miles), and also westward of the Western sea. Its frontiers measure a thousand *li* on each of its four sides: the capital city is above an hundred *li* in circumference.‡ The columns of its palaces are of crystal.§ Its houses have beams of coral; and its walls are of a vitreous composition.‖ The king has five palaces, which are each ten *li* apart. He gives audience every morning in a different one, going through them in order.

The accounts given of the Roman kings lead one to suppose that they were made by some traveler who had visited there during the time of the Republic. They represent the king (or consul) as elective. "Should the country be visited by extraordinary calami-

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* Georgica, lib. II.

† The account from which chiefly extracts shall be made is the Encyclopedia of Má Twánlin, (淵鑑類函) chap. 238, leaves 21 and 22. Others are translated by Visdelou in D'Herbelot's Bibliotheque Orientale, Vol. IV. pp. 390–97.,

‡ This is not far from correct; the walls since the age of Aurelian have been fourteen miles in circumference, and in its best days there were extensive suburbs, which would make the circuit not far from twenty-eight.

§ Many of the public buildings were of pure and glistening white marble. The Chinese build of brick, and their marble is clouded and coarse.

‖ Probably the variegated marble.

ties, a more excellent man is elevated in his stead, nor does the old king dare be offended. The officers of government are of regular grades. They use small chariots with white covers, and banners and flags. Post-houses are regularly established, just as in China. The character used in books is of a strange form.* The currency is of silver and gold pieces, of which ten of silver are equivalent to one of gold. This land produces quantities of gold, gems, pearls, tortoise-shells, and other precious things. They have jewels that glitter by night, rhinoceros' horns, and cloth that is cleansed by fire. Grain is cheap, and the amount in the market always abundant."

The fine cloths, figured tapestry, and rich carpets, of the Romans are noticed with admiration. Some were said to be woven of the wool of "water sheep," and called "western sea cloth." Embroidery was worked in gold and silk. There was manufactured a famous essence, known in China by the name of the *sú-hoh*, by mingling all kinds of aromatics together and making an extract. The stories of some of the wonders our sober Chinese friends heard of or saw in the far distant regions of Tátsin are amusing enough. "In the north there are some small dependent cities, where there is a species of sheep which is produced spontaneously from the ground, their navel being connected with the soil. If anything be struck near them, and they are frightened, they instantly die. If afterwards driven from the water and grass, they will not stay in herds. In the recesses of the forest are found those flying birds from whose saliva is formed jasper-colored pearls, exceedingly prized by the natives. There are conjurers who can create flames upon their forehead, and make a river or lake on the palm of their hand. They lift their foot, and pearls and gems drop down of their own accord; they open their mouths, and flags and plumes fly out in confusion." A singular description is given of the mode in which coral is obtained. "Going south-west, when the water is high, at the distance of seven or eight hundred *li*, they reach the Coral Islands. Beneath the water there are great rocks on which the coral is produced. The people of Tátsin are in the habit of going there in large vessels, carrying with them iron nets. They order the watermen first to dive to the bottom, and examine the spot. If the nets may be lowered, that is done. While the coral is beginning to grow, it is white. By degrees it becomes like bursting buds. After a year or more it comes up through the openings of the nets, changes to a yellow color, and its branches intermingle; of which the highest

* The same we use now!

attains about three feet, and is above one foot in circumference. The third year the color is a beautiful carnation. The divers then examine, and ascertain if it can be taken up. If ready, they break away the roots with iron crow-bars, then having secured the net firmly, the men raise it out by a windlass upon the vessel, carry it back to their country, and afterwards regulate the way in which it is cut up by the use to be made of it. But if the proper time be neglected, and it be not then taken up, it is spoiled by insects."

It was said by some of the Chinese, that at no great distance west of Tátsin is the extreme of the earth, "where the water is weak and the sand flows,* and near which is the place where the sun goes down!"—"The famous goddess Sí-wáng-mú has near there her residence." It illustrates the equal weakness of the Jesuit, and ignorance of the Chinese, that the latter in their popular work, the "Researches into the History of the Gods," locate this spot in the Koulkoun Mountains, northwest of Tibet,† while bishop Visdelou suggests it to mean "enigmatically mount Zion; and [Sí-wáng-mú, that is] the 'Mother of the Western king' to be the Virgin, Mother of Jesus Christ, the true king!"‡

Traffic between these two extremes of the earth must have afforded both profit and peril. It is said that "trade is carried on by sea with the kingdoms of T'ien-chuh (India), and Ngán-sih. The profits amount to an hundred fold. The Romans are described as being upright and honest, the market not allowing two prices. Merchants coming and going require a three years' supply of provisions. Those who reach however are very few in number. The country is full of lions that molest and injure travelers, who become their prey, unless in companies of more than a hundred and armed. Envoys from neighboring countries receive an allowance for their expenses in pieces of gold. Their passage is made by sea. This sea-water can not be drunk."

The narrative from which we have been quoting mentions the expeditions attempted by Kán-ying under instructions from his superior general, Pán-chau, with the design of going to Rome. It took place at the close of the first century after Christ. On the borders of the

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* Perhaps the sand-clouds of western deserts, which are supposed to be the verge of chaos at the *sides* of the world.

† Sau Shin Ki (搜神記) vol. I., leaves 11 and 12.

‡ Bibliotheque Orientale, Vol. IV., pp 423-424. This volume is chiefly composed of articles by Claude Visdelou, Evêque de Claudiopolis.

Caspian (or possibly the Mediterranean) Sea, his victorious march was arrested by the representations made him of the danger of crossing. To deter them the people dwelling on its borders appealed to the strongest feelings in the breasts of the Chinese, assuring them that they should never again behold father or mother, wife or child. But for this turn of Providence, the energetic armies of Cháng-tí and Ho-tí might have come in conflict with those, "dissolute and disordered," of Trajan. How different might have been the subsequent histories of China and of Rome! Nor were the Romans uninterested to know more of these rich Oriental empires. The Chinese have recorded that the Romans had long desired to send envoys to China, but were prevented by the jealousy of the people of Ngánsih, who concealed the passes from their knowledge. What modern country constitutes the ancient Ngánsih we cannot tell: Visdelou styles it Assyria; Klaproth, Bokhara; Rémusat, the kindom of the Parthians. It was one, or perhaps several, of those nations most interested in this profitable trade. But during the reign of Hwántí, about the year A. D. 166, their king An-t'un, whose name is easily recognised as that of Marcus Aurelius Antoninus, accomplished an ambassy, which was the first. It came partly by sea, and through Jih-nan, the present Cochinchina. They presented, among other "tribute, ivory, rhinoceros' horns, and tortoise-shell." Another ambassy penetrated during the reign of Wú-tí, the first emperor of the following dynasty (A. D. 265-290). Chinese histories inform us of several other missions in later eras.* Less important expeditions to the far west are also on record, extending back to the second and third centuries before Christ.

The relation of this intercourse to the spread of Christianity in China will be seen if we remember that the nations by whom this commerce was carried on were, along with the Romans, among the earliest converts. Parthians, Medes, Elamites, dwellers in Mesopotamia, and Arabians, were present on the day of Pentecost. The Christian religion flourished greatly in Persia till that country was overrun by the Saracens in A. D. 651. Translations of the Scriptures were made into the language; and the church there was represented by a bishop at the Council of Nice in A. D. 325.† The trade with Southern India and Ceylon, as well as that through Central Asia, was

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* Accounts of the various ambassies or warlike expeditions of both Chinese and Romans may be found in Klaproth's Tableaux Historiques de l'Asie; pp. 65-71 Rémusat's Mémoires &c. sur l'Asie Centrale; pp 114-126. Pauthier's Description de la Chine, pp 241-297.

† Buchanan's Researches in Asia; Persians.

chiefly in their hands. Theophilus Indicus who visited India about the reign of Constantine found the Christianity which had been already planted in that region at an earlier period, still existing. Cosmas, a Persian merchant of the sixth century, who afterwards became a monk, found Christians at several places in India and Ceylon. In Ceylon, the ancient Taprobana, he met with a church of Persian merchants, who were engaged in a large commerce there. The presbyter had been ordained in Persia. At Male (Malabar), "where the pepper grows," and at Calliana, there were churches with ordained clergy.*

The city of Calliana is one of special interest, from the fact of its being mentioned in a Chinese legend with regard to Christianity, which we shall quote hereafter. The appendix *ana* is the usual Persian termination for *country* or district. In the word "Calli," we recognize Calicut, for so many centuries the centre of the commerce of these seas. It is not improbably the ancient Kolkhi, renowned for its pearl fisheries in the earliest ages.† In the Chinese, it is changed to Kúlí. The Chinese geographical description of Kúlí places it south of Láng-nú-rh, and north of Ko-chí,‡ which is said to be contiguous to Sih-lan or Ceylon. The Chinese account says it has intimate connections with Budhism.§ Its people are polite, upright, and generous. They describe its trade as chiefly consisting in western cloths of all colors, odoriferous woods and extracts, pepper, grain, and horses. Mangalore, Cochin, and Calicut, are to this day the principal ports, and have the best harbors, in southwestern India.‖ Previous to the Christian era, the trade which there linked the East and West was transferred to Chinese vessels. But during

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* Neander's Church History; Vol II. pp. 116—7.

† Compare Vincent's History of Ancient Commerce; Vol II. pp. 485—93, with Marco Polo's account, Part III; § XVII—XX of Murray's edition.

‡ Ko-chí is derived from the native word *Kachhí*, a morass. Calli has probably a similar origin.

§ De Guignes has attempted to show that the legends which refer to the introduction of Budhism into China in A. D 65. may confound that with Christianity; since, first, Jesus Christ is sometimes styled by the name of Budha in Chinese books; and secondly, they both came hither from the same regions. He thinks it more likely that it was Christ that Mingtí heard when he sent that remarkable ambassy to seek for the holy man who had been born there; see l'Histoire des Huns, p. 30, and a memoir read before the Academy of Sciences.

‖ Neander (p. 117) remarks that the ancient Calliana is perhaps Calcutta, forgetting that its site previous to its foundation by the English in 1690 was occupied by the mean village of Govindpour. The Chinese account of Kulí is contained in the 淵鑑類函 Yuen-Kien-lui-hán, chap. 238

the very time of Christ's ministry on earth, the Chinese, hoping to increase its amount, frequently "sent persons abroad to invite foreigners;" and since then, according to native historians, has "arisen the trade at Canton" and the ports further north. Calicut, and the neighboring cities, however, were for many centuries ports of entry; transfer, and trade. The Chinese who visited Arabia in the fifteenth century set sail from Kúli.* This splendid city, "stretching far along the shore, having behind it a fertile and beautiful plain terminated by a distant range of lofty mountains," was the first port of India aimed at and reached by Vasco de Gama, in May, 1498, after his successful circumnavigation of Africa.

It is highly probable that the piety which instituted the churches on the Malabar coast, which called an ordained ministry from Persia and Arabia to superintend them, and which preached the gospel to the natives, and established among them churches whose remnants are found there to this day, would not forget the command of our Savior when its professors reached the noble empire of China. When Arabia had apostatized, and was overrun, and her religion quenched in blood by Mohammed, her sons were fervent for a false faith. In sight from our windows, within the walls of the ancient part of this city, we see still standing, its top waving with shrubbery and weeds, a hoary pagoda built of stone a thousand years ago, attests their former influence. The Arabian travelers, Wahab and Abuzaid, report that at the taking of Canfu (probably near Chapu, a city to the North), by rebels in A. D. 877, there were massacred besides Chinese "one hundred and twenty thousand Mohammedans, Jews, *Christians*, and Parsees, who were there on account of traffic," which "caused the merchants to return *in crowds* to Siraf and Oman."† The tablet found in Shensí assures us that Nestorianism penetrated by the caravans across the desert in the seventh century. It is then a legitimate and a delightful hope that just as those secluded colonies of Jews have been discovered on the shore of the Yellow River, faithful to the word of God which they yet retain pure, so in some unfrequented, it may be alpine, district, there may yet be found some little Christian band. A company of witnesses, shrouding themselves from the persecution "of the world," but "kept by the power of God"—from such a source we may yet learn that the first sound of the gospel did indeed go

* Morrison's View of China for Philological Purposes: pp 47—9. and 84—5. See the lively and probably correct sketch of this trade by Gibbon in Chap. XL.

† Chinese Repository, Vol. I. pp 6-8.

"unto the end of the world," and that the great Eastern as well as the great Western Empire of the globe had its Neros and its Julians, its Polycarps and Clements, the former, alas! too successful.*

In Chinese History, says Du Halde, "there are not the least footsteps to be found of the time when the Christian religion flourished, or of what success these apostolical laborers met with." But "there are still some vestiges of the religion of the Cross, and they have an ancient tradition that the figure of it has the power to hinder enchantments. The famous Kwan-yun-chang, who lived at the beginning of the second century, certainly had a knowledge of Jesus Christ; as the monuments written by his hands, and afterward engraved upon stones, plainly prove. This may be gathered from copies found almost everywhere, of which nothing can be made unless he speaks of Christianity; because he mentions the birth of a Savior in a grotto, exposed to all the winds, his death, his resurrection, his ascension, and the impression of his holy feet; mysteries which are so many riddles to the infidels. If this great man was worshiped after his death, this error of the people proves nothing against Christianity, and is only a testimony of his virtue."† Who Kwan-yun-chang was, that "certainly had a knowledge of Christ," becomes at once a question of interest. No authority is given for the statement. The reference is evidently to Kwánti, worshiped universally in China as the god of War. His family surname was Kwan, his proper name Yun-cháng, or Yü. His title as god is Í-yung-wŭ-ngán Wáng (Just-brave-military-peace king). He was a native of the district of Puchau in the province of Shínsí, and a descendant of the emperor King-tí, the fifth of the Hán dynasty. He was a devoted adherent of the Hán during the troubles which at the beginning of the third century rent the empire into the "three kingdoms." Liŭ-pí and Ch'ing-fi were united with him in an indissoluble covenant of brotherhood. But in the prime of his military reputation he was surprised at King-

* During the "first persecution," the disciples who were "scattered abroad went everywhere preaching the word." The "fourth persecution" was going on at the time of the Roman ambassy to China (A. D. 166).

† Du Halde Vol II. p. 1. Rev. G. de Magaillans, in his work, Nouvelle Relation de la Chine; pp 347–8, mentions a legend of the Chinese that during the Han Dynasty, a venerable old man bearing a staff and with uncovered head had come from the West teaching *and exhorting* to virtue; his name was was Tamo. But he was so opposed by the Budhist priests, that he retired from the country after having worked many miracles; one of which was to cross dryshod the Yángtsz' kiang when his enemies refused him a boat. This story is noticed also by Du Halde, but little consequence can be attached to it. Chinese books abound with such legends, about gods, and sages, during every dynasty.

chau in Húpeh by Pwáncháng, a general commanding some forces of the kingdom of Wú. Refusing to yield or submit, he was put to death at the early age of forty-two. His son Kwán-ping shared his fate. The memory of his bravery and virtues led to his subsequent deification; and numerous miracles are said to have since been performed by him.* Of the monuments described by Du Halde, the records most accessible here make no mention; copies are not "found everywhere." The "Illustrated Account of the Miracles of Kwantí" mentions two stone seals, relics of him, giving cuts of them. But they only contain some official titles.† That Kwán-yü may have heard of Christianity, and may have thus perpetuated some of its facts, is not improbable: yet in the language commonly used in titles and descriptions of their gods, we often meet with expressions that might be interpreted to mean better things than their writers knew or dreamed of. Were he a Christian, the graces of his faith might well lead a heathen crowd to worship at his tomb.

To the character of Máyuen, a more romantic interest attaches. He was contemporaneous with Christ; his character was that of a brave and high-spirited soldier; his reputation was gained in reducing the fiery Tartar tribes, or in quelling the rebellions of the Cochinchinese. His frequently expressed sentiment was, that "the warrior should die on the desert battle-field, his noblest pall his saddle-cloth; not in a chamber amidst weeping women." His long and desperate pursuit of those mounted robber-tribes thrill one in the narrative, and give us new impressions with regard to the capability of the Chinese to become a military people. A Chinese historian thus fancifully describes his splendid appearance previous to a battle at Kwányáng. "Máyuen rode out dressed in an azure robe, his armor like quicksilver, his head surmounted by pheasant plumes in a white and costly helmet. His spear was eighteen feet long. He sat upon a horse with an azure mane, and thus placed himself in the front of the battle."‡

Ma-yuen was born in the frontiers of China of a poor family; his early life was spent in the cultivation of the earth and in tending flocks. His energy soon amassed a wealth in flocks and grain that became burdensome, and he distributed it among his friends, retaining only enough for frugal comfort. Becoming a warrior, he found em-

* Sau-shin-kí, 搜神記 vol I. pp 43–45. There are occasional notices of him in Mailla's Histoire Generale de la Chine, Vol. IV, pp. 7–77.

† Kwántí Shing-tsih tú chí; 關帝聖蹟圖誌 see vol. II, pp. 63.

‡ Tung-Hán Yen-í-ping, 東漢演義評 Vol. III, leaf 11.

ployment in defending his country from the depredations of the Tartar tribes, and in quelling the frequent rebellions against the authority of Kwáng-wú, the first emperor of the Eastern Hán dynasty. He finally perished in an expedition against the people of Wú-ling in Húkwáng. Hemmed among the mountains in winter by a superior force, he was subjected to extreme privations. When Liáng-fáng arrived to afford him relief, he found an army prostrated with fever, and Má-yuen no more. He had already been raised to a high rank in the empire. The next emperor Mingtí paid the highest compliment possible to his reputation by marrying his daughter, whose extraordinary talents and virtues are said to have given greater brilliancy to her husband's reign.*

In the eleventh year of Kwáng-wú (A. D. 36), Má-yuen was engaged in a military enterprize, in which a Chinese narrative informs us he met with a company of the first Christian missionaries, who endeavored to obtain his assistance to penetrate to China. The story may not be authentic; but it is extraordinary as coming from a work published by the Táuist sect. The expedition to which it refers is noticed in a life of Má-yuen; it at least is credible.† In the year A. D. 36, the Western Tibetan tribes made numerous inroads into the province of Kánsuh, plundering and murdering. Máyuen was put at the head of a force of three thousand men with which he attacked the Sien-ling tribe. He scattered them and recaptured a thousand head of cattle. Collecting again with their friends and allies to the number of some tens of thousands, they took possession of the pass of Káu-mun. Obtaining assistance, Má-yuen followed and drove them to the valley of Chung-yá. There he again reached and beseiged them, and they again retreated, now to the distant defiles of Tangyih. At this place, in the midst of fancied security, they were aroused at night by the beating of drums and shouting to find their camp in flames. A thousand men were killed, and the rest dispersed.

The story of his meeting with the Christians is found in the *Shinsien Tung-kien*, or Complete Mirror of the gods and genii.‡ It

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* Máyuen Lieh-chuen, 馬援列傳 There are extended notices of Máyuen in Mailla's Histoire Gen. &c., Vol. III, pp. 282–340. He is spoken of briefly in Pauthier, pp. 355–8. † Máyuen Lieh-chuen, leaf 4.

‡ Shin-sien Tung-kien; 神仙通鑑 in 40 Vols. 16 mo.; see Vol. 15; leaves 49 and 50. A general review of the work is contained in the Chinese Repository, Vol. VII., pp. 505–25, and 553–68.—A portion of this extract is translated in the Indo-Chinese Gleaner for May, 1818. In some of the large editions of the original Chinese it is illustrated by a wood-cut, which represents Jesus as a little boy in Chinese dress approaching an old man of sage appearance like the gods, who is laying his hand on the head of the youth in a paternal manner. The idea is probably derived from the title "Son of God."

is a work prepared under the inspection of the Primate of the sect of Táu, during the reign of Kanghí, about A. D. 1700; and published in the forty-fourth year of Kienlung, A. D. 1787. It is a mass of foolish fables, interwoven with descriptions of events and names of personages well known in history, to give it authenticity. Among some stories handed down since the Hán dynasty are introduced several concerning Má-yuen. Immediately previous to this one is described the death, near Chingtú in Sz'chuen, of Kung Sun-shuh, king of Chingtú, the great antagonist of the emperor Kwángwú, and of Chú-tsun, a general under the latter, to whom divine honors were afterwards paid. These events occurred in the thirty-third year of the cycle, the year A. D. 36. The narrative then continues as follows:

"During the same winter (A. D. 36), the Tibetan tribes entered and ravaged the country; whom Má-yuen completely routed. Some persons from a distant country of the west made the following narration. At the distance of ninety-seven thousand *li* from China, a journey of three years, the traveler reaches the limits of the Western Tibetans. In that country there lived formerly a virgin named Mary. In the fifty-eighth year of that cycle, the first of the reign of Yuenchí (or Pingtí, the Ruler of Peace—in the year 1 of the Christian era), a celestial spirit named Gabriel announced to her 'the Lord of heaven has chosen thee to be his mother.' She afterwards did indeed conceive. Having become incarnate, the mother with great joy and veneration swathed him in common clothing, and laid him in a manger. A crowd of heavenly spirits struck up their music in the sky. After forty days his mother presented him in her arms to the holy teacher Pater, and he received the name Jesus. When twelve years of age he accompanied his mother on a visit to the holy temple. Returning home they lost each other. For three days and nights his mother's heart was rent with anguish. Coming then in the course of her search to the interior of the temple, she saw Jesus upon an upper seat, amidst the company of the learned doctors, discoursing upon the things which relate to the Lord of heaven. At the sight of his mother he rejoiced and accompanied her home, where he served and honored her as a son till the thirtieth year of his age.

"Then, leaving mother and teacher, he traveled about Judea to instruct the virtuous, and performed numerous miracles. But the great and powerful of that country were extremely proud and depraved. Jealous of the multitudes that joined him, they consulted together to put him to death. Amongst the disciples of Jesus was one named Judas, whose life had ever been one of covetousness. Taking advan-

tage of the feelings of his countrymen, for lucre's sake, this man led forth in the depth of night a company who seized and bound (Jesus), and presented him before Ananias, in the court of Pilate. Taking off his clothes, they bound him to a pillar of stone, and laid upon him more than five thousand four hundred lashes, so that his whole person was flayed and bruised. But as a lamb he was silent, and laid no charge against them. The wicked rabble bound his head with a crown of thorns. They cast a mean crimson robe about his body, and paid him mock reverence as a king. They made a large and heavy cross, which they compelled him by force to bear. The whole way, crushed and falling, with difficulty he sustained it. He was nailed hand and foot upon its beams; when thirsty they gave him vinegar and gall. At the moment life ceased, the heavens were darkened, the earth quaked, the rocks were dashed together and broken. He was then thirty-three years of age.

"After death, upon the third day, he revived. His body was glorious and beautiful in the extreme. First he appeared to his mother, in order to relieve her sorrow. Forty days afterward, purposing soon to ascend to heaven, he commanded in person the company of his disciples, one hundred and twenty in number, to disperse throughout the world, to preach and to teach; granting, by the administration of holy water, baptism from sin, and introduction to their sect. Having uttered these commands, a host of the ancient saints accompanied him in his ascension back to heaven. Ten days after, angels came down, and receiving his mother, mounted back on high, constituting her above all ranks to be Empress mother of heaven and earth, and Sovereign protectress of mankind. The disciples then spread abroad, to convert and to teach mankind.

"From Kú-lí on the Western Ocean, they passed northward to Medina, the original country of the Mohammedans. The name of the king of the country was Mohammed. From birth he was gifted with a divine intelligence. He possessed a library of canonical works, divided among thirty depositories, comprehending thirty-six hundred volumes. He could declare perfectly the signs of the heavens. The disciples consulted with him. His general principles differed slightly from those they taught. He was accustomed to regard life; things not killed by one of his own belief he would not eat, nor feed on dogs and swine. The disciples returned to Má-yuen, and besought his assistance to enter China. Má-yuen replied, 'Although your statements of religious doctrine are reasonable, in other respects I can not agree with you. But for the present remain here.' These

persons afterwards went to Arabia, formerly called the land of Yun-chung, also styled the Western Frontier."

The general features of this extract are Roman Catholic. The anachronism with regard to Mohammed proves some of the facts incorrect. But *Tien-chú*, Lord of heaven, is the title they have selected, and which Kánghí sanctioned, to represent the name of God. *Pá-teh-leh* is the Latin word *Pater*, which they substitute for Father; just as they do *Fi-lioh*, *Filius*, for Son, and *Sz'-pi-li-to Sán-to*, *Spiritus Sanctus*, for the Holy Spirit. The characters selected to represent the names Jesus, Gabriel, Pilate, Judas, Ananias, Judea, are the same. There is no mistaking whence came the story of the assumption of Mary by angels to heaven to be "Empress mother of heaven and earth," and "Sovereign protectress of mankind." Some of these phrases are those used by Romanists, and a comparison of the whole narrative with the Chinese translation of the Roman Breviary, makes it very probable that was the book from which it was culled.* The work in which it is quoted was prepared after the successes and contests of the Jesuits, Dominicans and Franciscans had made their doctrines notorious. How sad is the reflection that in the works of those men the simple truths of Christianity are so wrapped up and confused as to conceal their nature, and to shut their precious light from those whom they too believe to be sinking to woe. How painful that the human mother of Jesus Christ should be erected into an idol; whose images and idolatrous titles are so like those of Kwányin and Má-tsú-po; whom they enthrone in the place and with the attributes of the "Blessed and only Potentate, the King of kings, and Lord of lords."

The question arises whether this however may not have been only the adoption of the clearer information of the Jesuits to illustrate some ancient fragment of tradition? It is linked naturally with the narrative of Máyuen's expedition. The reply of that general is such as he would probably have made; that their doctrines about some speculative points were good enough, but yet he could not assent to the special tenets and forms of Christianity; that he was not unwilling however to allow them a place in his camp as harmless persons. It is not improbable that some of the first disciples made their way with the caravans through Central Asia eastward near the course of his march; and that some would reach Calicut by the Arab and Persian commerce, and aim to make it a centre from which to operate through

* Compare the Jih-ko-tsoh-yáu, 日課撮要 published in Peking. The edition before us is of the date A. D. 1837, under the superintendence of the General Pastor (Archbishop) Kiáng. See especially the prayers on leaf 46.

the trade that thence radiated over the whole Eastern world. While the Jesuits could find no clear narrative relating to primitive Christianity, they frequently met with dim traditionary facts or customs that aroused their deepest interest. This may be one such.

A strong argument for the presumption that Christianity was extended to China during the apostolic age might be drawn from a notice of the general condition of the Eastern World as compared with the Western at that period. Many have loved to trace the way in which Providence prepared the West for the reception of the gospel which Christ then brought from heaven to men, and died to make valid. A splendid Empire then extended its dominion over all that was considered the civilized world, and over the savage tribes even to the Atlantic; the largest, most powerful, and most wise and liberal, that had ever existed. Her literature, arts, commerce, refinement, and equitable government, pervaded and elevated all within her dominion. It was thus God prepared the West "for the ambassadors of our Lord to fulfill their sacred commission."* Almost unknown to Rome, the East was subject to an Empire as vast and as superior to the nations it had subdued. The armies of the Hán dynasty had marched in continued victory from Corea on one extreme to the Caspian Sea on the other, and meditated an attack upon Rome.

The world seems to have been shared between these Empires. It is a reasonable supposition that the same Providence which had "exalted the valleys and made low every mountain and hill to prepare the way for the glory of the Lord to be revealed" amidst Western nations, was moved with equal purposes of grace in leveling those of the East. And as there had been great overturnings of empires and long wars previous to the Advent in the one region, so there were in the other. There were great commotions among the tribes of Central Asia, and they had often made war with China.

But from the death of Jesus a revolution takes place in Asia. After the period of the Hán dynasty those irruptions are always towards the West; which their hordes often deluge. Their tremendous marches and migrations cross and recross the path of Western history from this time till the Reformation begins to dawn. The imagination is terrified by the sight of the demon-like hosts of mad and savage Huns, Mongols, Tartars, and Túrks, that issue from the wilds of Asia, ravaging, destroying, slaughtering; but at last subsiding and giving new energy to the soil whose gardens and green fields they had desolated and

* Mosheim's Church History, Vol I, Century I, Chap 1

flooded away. Why the great change just then? Has that ancient Empire, that was so long the beacon of civilization lost her brightness? Does she no longer serve God's purpose? Or does she now refuse to receive and shed the increased light the Gospel gives—which the Almighty removes to erect in the West, where "all nations shall *flow* unto it?" These are questions of momentous and solemn interest to the student of God's hand in history. From the era of the Atonement, the face of this Eastern world is changed. The commerce which had enriched those central latitudes gradually becomes less; those magnificent cities are devoted to decay or destruction; a new aspect is given to the southward trade by sea; new nations spring up in the West. Now in these "latter days" Christianity has reached the opposite extreme of the earth. America comes with Britain again to propose THE GOSPEL. What changes are now to supervene? What is to be its success? To us of those nations is given the noble, the angelic, boon, to hope for and to hasten the day when "they shall know from the rising of the sun, and from the west, that there is none besides God; He is the LORD, and there is none else." (Isaiah xl. 1–5, ii 2, xxv. 6.)

ART. IV. *Journal of Occurrences: literary examinations; capture of pirates; Gov. Amaral's murderers; cholera at Bangkok.*

THE *triennial examinations for kŭjin* have been going on during the past few weeks under the superintendence of two imperial commissioners Ho and Yáng; the number of students collected is estimated at 6500. In consequence of the disturbed state of the coasts and thoroughfares, the students from Háinan and the adjacent departments on the main land, have written to the authorities that they can not attend this year.

The capture of pirates has attracted the notice of the authorities at Hongkong, and several junks have been destroyed on the west coast during the past month, by the steamers Canton, Fury and Medea, and H. M. S. Amazon.

Gov. Amaral's head and hand have been recovered by the Chinese authorities, but have not yet been surrendered. We shall try to find room for the correspondence connected with this sad event in the next number, as well as give further notices of the examinations and the suppression of piracy.

Cholera in Bangkok. Recent letters from Siam inform us of the almost unprecedented ravages of the cholera in the capital during the past summer. The disease came from the southwest, and first made its appearance about the middle of June. The following extracts from a letter of Dr. House, dated July 13th, convey a good idea of the scene the city presented. "This city has been dreadfully ravaged by the epidemic cholera during the last three weeks. More than 20,000 were officially reported to the king as its victims in Bangkok alone during the first twelve days of its prevalence, and the number that have been swept away by it since would doubtless swell the aggregate to 30,000; while the pestilence was at its height, it must have carried off over 2000 souls a day. Oh, what heart-sickening scenes have passed before our eyes of late! Corpses were often thrown into the river as the shortest mode of disposing of them, and floated in scores with the tide back and forth before our doors—among them babes, on some of which the crows were perched, glutting them-

selves as the bodies drifted along; in one day, 175 bodies were counted from the deck of a ship moored in the stream. Go where we would in the streets, we would meet men bearing away their dead upon their shoulders, slung from a pole; and by the wayside, or in the porches of gates, you might see a friendless Chinese struck down with disease, unable to go farther, and dying unpitied and uncared for by the passer by.

"But the most horrid spectacles were at the wats or temples, where Siamese custom requires the dead to be brought for burning; here during the worst time there would be brought 200, 300, and even 375 corpses, in a single day. The horrid reality of what might here be seen surpasses all the conceptions the ancient poets had of Tartarus, or all that Dante or Milton ever conceived of the regions of the lost. I have seen in one of these gehennas, hundreds of loathsome corpses in every stage of putrefaction, lying unburied, unburned, just where they had been thrown by friends too poor, or perhaps too penurious, to provide fuel for their burning, the sun and rain doing their work awfully, till the king's bounty, or the charity of some rich Chinese, would furnish the necessary wood, and consume them together. I have seen sixty bodies thrown together in one pile, and over thirty in a smaller one near, roasting, frying, burning, with a thick black smoke going up from the dreadful pyre, skulls, bones, and legs half consumed, and limbs projecting, till the men in charge would thrust and twist them back with long poles into the blazing heap. I trust I shall never again see such a sight on earth. From an area of an acre the flames of single pyres would be continually arising; and when evening came, the night air would be loaded with such an odor of burning flesh and singeing hair!—But why do I dwell on these disgusting details.

"To those already in a collapse, I found it was next to useless to give remedies; but when there was still a pulse at the wrist and warmth at the extremities, a great measure of success attended the exhibition of medicines. We found no great difficulty in checking the disease if treatment was commenced in season. A mixture of 1 *dr.* laudanum, 1 *dr.* essence of peppermint, ½*dr.* spts. ammonia, in 8 *oz.* of water, taken in doses of a wineglass every hour, as soon as the premonitory symptoms were perceived, we have found efficacious. When the disease had made any progress, we resorted to calomel, giving it in doses of 20 *grs.* or 40 *grs.*, as the case might be, with 2 *grs.* of opium, and then 20 *gr.* doses without opium every hour or half hour, till the symptoms were arrested.

"This scourge has been experienced twice in Siam; in 1819, when it was more severe, though shorter in its duration, than now; and again in 1822, when it was milder. It was first heard of this year as prevailing about Penang, whence it crossed the Malay Peninsula to Ligore some months ago, reaching Bangkok June 17th, and a few days after breaking out in Ayuthia, 60 miles north, where it has been very fatal.

"Several of our households have been sick, but none have died. Mr. M 's boy Nak, whose father died some days before, and whose mother was seized to-day, owes his own recovery, under Providence, to the curative powers of a hundred grains of calomel taken in about 6 hours. The proportion of deaths to the number of cases evinces a fearful mortality. I know of households of noblemen numbering in all four or five scores, which have lost 19, some 17, or 14, and but two or three of those attacked recovering. In some of the wats, 30 and more priests have been taken. The average mortality in Europe is about one half of the cases, but the ratio is far higher here, and few places, I imagine, have in the same space of time been more severely scourged than Bangkok. Whether the filthy condition of their dwellings, underneath the best of which all manner of filth and garbage is suffered to accumulate and putrefy, or whether the profusion of crude and watery fruits which are eaten, contributes most to the sad result, may be hard to decide. The deaths have not been confined to any particular race or class. One of the earliest victims was Anawasab, a Moor merchant from Madras, a much respected old friend of mine Chau Khun Bodin, late commander-in-chief on the Cambodia frontier, and Chau Fa Umpawn, son of the late king, are both victims; as are also a prince of the blood, and one of His Majesty's wives, and several grandsons."